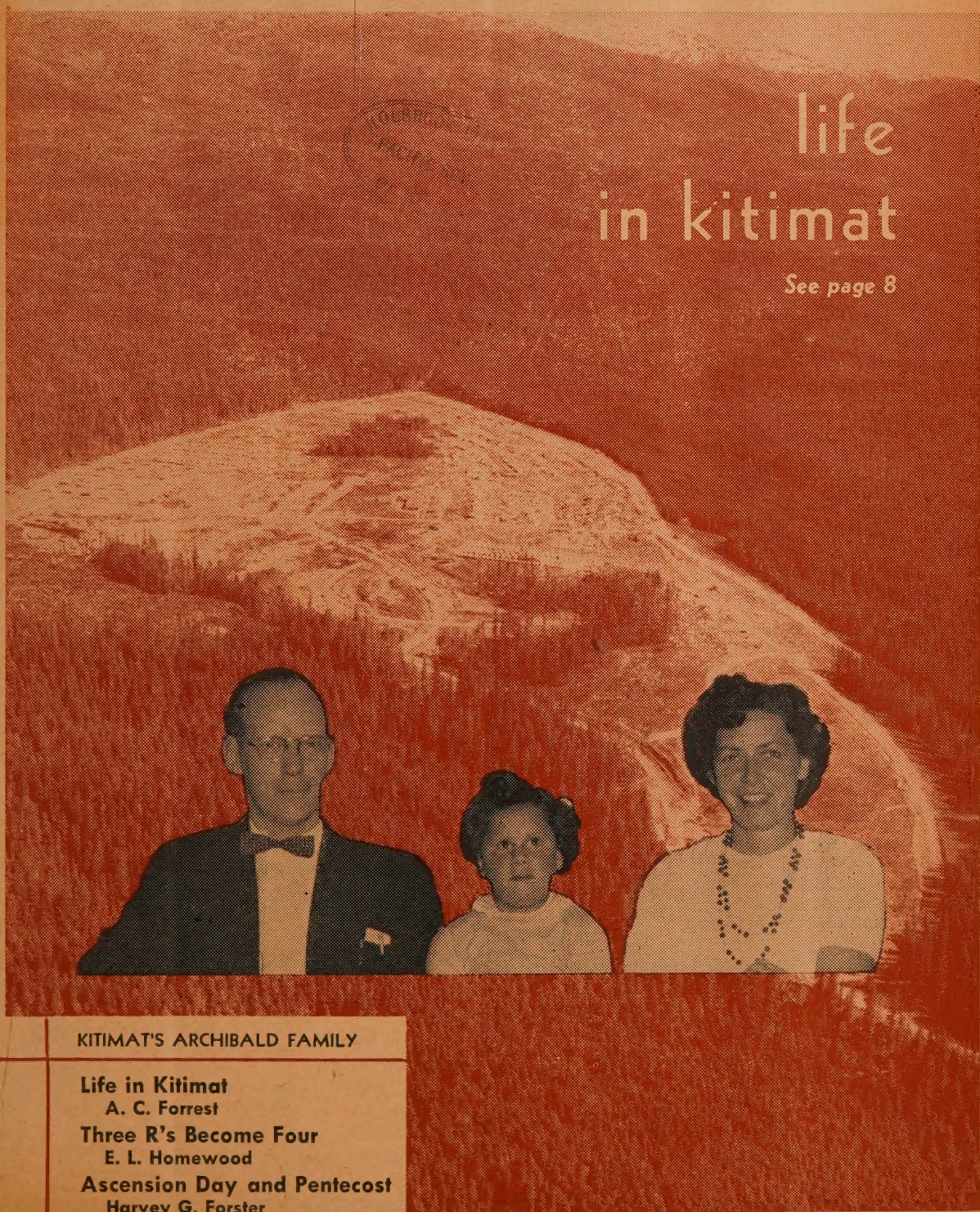
THE UNITED CHURCH

MAY 1, 1956

OBSERVER



life in kitimat

See page 8

KITIMAT'S ARCHIBALD FAMILY

Life in Kitimat
A. C. Forrest

Three R's Become Four
E. L. Homewood

Ascension Day and Pentecost
Harvey G. Forster

Letters

Hucksterism in Church

Dear Sir: I have been reading of the streamlined ways of raising funds to build new churches, in your issue of January 15.

I have also read about the efficient methods used by Pope Leo X to finance the completion of St. Peter's Cathedral in the 16th century. Promoters like Tetzel received a percentage for collecting money from the faithful and Leo did get a whopping sanctuary.

Yet the story of those times reminds us of certain dangers when hucksterism takes hold of a church be its building ever so splendid. Modern promotional methods are often offensive to adult minds, and many would resent having to pay commission to outsiders for such a purpose.

Humber Bay, Ont. Adolph B. Harvest.

Cancels

Dear Sir: Re your article, "Advertising Policy" in the issue of March 15th, I would ask what better medium of discussion than the Church's own paper. The action of General Council caused a lot of people beyond Huron Presbytery some anxious thinking.

If the General Council is so far above criticism, as your announced policy would indicate, I hereby request my subscription be cancelled immediately.

Gananoque, Ont. Percy Hammond.

Thanks!

Dear Sir: A few years ago I would have laughed at the suggestion that I would look forward eagerly to the arrival of a church paper at my home. I don't laugh now. Around the fifteenth and the thirtieth of the month I phone home to my wife with only one question, "Has THE OBSERVER arrived?" She may leave me yet. . .

Ottawa, Ont. M. D. Garvey.

Our Error

Dear Sir: The Board of Information and Stewardship story says that it is the only Board of the United Church with a layman for Chairman and for Secretary. What happened to the Board of Men?

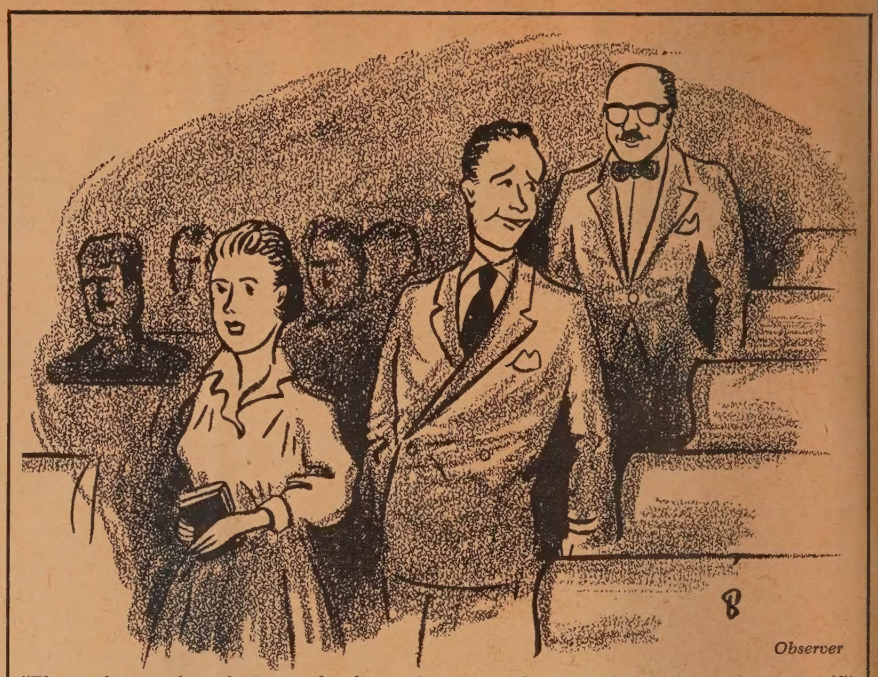
A.O.T.S. Member.

Ed. Got overlooked. Sorry. The Board of Men has a lay chairman and two laymen for secretaries.

Didn't Say Enough

Dear Sir: I was terribly disappointed at what Dr. J. R. Mutchmor had to say in his article on the Bracken Report. Is that all he and the Board have to contribute to the discussion now taking place in Manitoba? Brewery profits are a minor item in so broad and important a field. Surely they have more to say than that! If not, it would have been better for them to have kept silent.

Deloraine, Man. Ian Harvey.



"These usherettes have done more for the evening service than his series on 'Love and Marriage'!"

Farm Influence

Dear Sir: As an ex-farmer I am intrigued by the rural trends in urban architecture. The ranch house has travelled from the rolling open spaces to the crowded city street; the farm barn, which housed the cattle and horses and their winter fodder, has become a design for churches in Canada and the United States. Is the Barn Dance or the Little Summer Theatre in empty barns the inspiration? Or is the barn, now converted to hens, with the rows of windows, the inspiration? . . .

Why the ridge-to-ground gable design except to shed snow? Do our church architects never walk along the shaded lanes or in the wood-lots, where trees arch overhead and reach to Heaven?

Aurora, Ont. E. H. Clarke.

Farm Magazine

Dear Sir: In the April 1st issue, J. A. Fletcher refers to the cheap farm magazines. Most of these publications are popular with all members of the family and are widely circulated, important considerations for a church paper also. We hope THE OBSERVER is more and more widely read. We find the front covers varied, timely and interesting. We like the price too.

Farm Magazine Reader.

Ed. We have no objection to looking like a farm magazine either.

Disagrees on Salaries

Dear Sir: One is prompted to take issue with your opinion (Question Box) that a minister should receive the same salary as his predecessor.

When a congregation recognizes service by giving occasional increases in salary, it is the result of satisfaction and gratification for the good work being done. This is, in a sense, a premium for good services rendered.

Now, why should a new minister who has not yet proven himself, expect to get the same as his predecessor, and expect still higher advances in succeeding years? It doesn't add up. His salary is not in any sense "cut" as you suggest.

These comments are not based on any local dissatisfaction. . . We happen to have a minister who declined in 1955 to accept a proffered increase—but who has accepted it in 1956, under pressure from a very happy Board.

Meaford, Ont. A. S. Thurston,
Recording Steward.

Farm Magazines Good

Dear Sir: In your issue of April 1st, a letter by J. A. Fletcher of Tilbury, Ont., takes a slam at THE UNITED CHURCH OBSERVER by saying that it resembled a cheap farm magazine. I take exception to this. Why is it that as soon as some one wants to disparage something they have to single out the farmers for their slams? . . .

I wish to point out to Mr. Fletcher that most of the farm magazines are clean, neat, and worth reading, not like some of the urban magazines on the market. So next time leave the farmers out! They are just as good church members as the urban members. . .

Ranfurly, Alta. George Erickson.

"Not On The Pulpit"

Dear Sir: I was most interested in the March 15th OBSERVER and its emphasis on architecture, especially as I am on the National Committee of Church Architecture. However, in reading your Editorial Warning entitled "The Search for Beauty," I was disappointed that you were not more specific concerning the use of the United Church Seal. I agree that it should not be inlaid in the tile floor of a gymnasium or garishly painted on auditorium walls, but I also think it has no place on the pulpit drape. If our Church is true to its traditions and not just another denomination as you suggest, surely there is some more universal symbol that could be used on the pulpit. I like to see the symbol somewhere in a United Church but I feel disappointed when I see it on the pulpit. . .

I continue to find THE OBSERVER interesting and stimulating, and as our congregation is on the Every-Member Family Plan I am constantly hearing references made to THE OBSERVER as I visit the people. I have yet to hear a derogatory one.

Streetsville, Ont. Lloyd G. Stapleton.

Lip-reading in Church

Dear Sir: In the March 15th issue of THE OBSERVER you publish a short paragraph regarding the advisability of dimming church lights. I would like to voice an opinion as to its effect upon the hard of hearing.

I think we all, consciously or unconsciously, are somewhat dependent upon lip-reading. For myself, I may be enjoying the opening exercises and the Scripture reading, but when the lights are dimmed, and the speaker's face more or less in the shadow, I get little more. I cannot follow the sermon, which is the main purpose and value of church attendance . . .

Winnipeg, Man. A. L.

Infinite Variety

Dear Sir: My attention has been drawn so often to the stories used by our ministers in the church service, so many without even a reference to the Bible. There is such infinite variety in the Bible I cannot understand why they need look elsewhere. There is no need to be afraid of overlapping or repetition with the church school lessons because a child loves repetition.

The child's church and Sunday School life is so very brief and there is so much to teach, why waste their time? A minister speaking to a group of teachers said he asked his little girl what she had learned about Jesus in her Sunday School lesson and she said, "Oh, we didn't have anything about Him today," and he said a lesson without reference to Him is not complete. . . .

Regina, Sask. Anxious.

Nothing to Lose

Dear Sir: In your cover story of the Wells Organization you state: "Wells has offered to take and train denominational leaders in their methods, but so far the invitation has not been accepted." I would like to ask, Why not? Seems to me we have nothing to lose and much to gain by such an offer.

Church Extension needs will continue. Proven money-raising methods will continue to be needed. Wells has shown that their method and their approach works. If they are willing to train our own men to give the direction and leadership they have been giving why should we refuse? Their approach is simply to train people in fundamental Christian Stewardship, and to challenge them to Christian giving. Why should we continue to ask, and pay, them to train our people in what is essentially our own job?

Assuming 200 canvasses, at a minimum of $3,000 per canvass, that means we have so far paid out $600,000 to learn how to raise funds. Had our own Church provided the same kind of leadership we could have built quite a few extra churches with the money saved.

How much longer are we going to pay out this kind of money to a non-church organization to give us leadership, when they even offer to train our own men to give us such leadership within the Church?

Ottawa, Ont. George G. Connolly.

An Alternative Needed

Dear Sir: Re capital punishment, this is only inflicted in cases of planned murder, proven beyond all doubt before a jury. If abolished would issue into a life sentence which means about fifteen years' imprisonment. After that the convict is let loose whether he has benefited by the terms of imprisonment or not. He may then pursue his former ideas of life unchanged. Or a group of his friends can get up a petition for his release using every trivial or technical point possible to secure release and pardon. If something can be done to assure that such practices would not be tolerated, and that a life sentence would be for the remainder of the life of a convicted murderer, many could meet the plea for abolishment of capital punishment with greater willingness to comply.

Capital punishment after all only concerns those who are deeply depraved and without any foundation for a possible reform. These make up a very small percentage of criminals.

Wolfville, N.S. G. R. McKean.

DO YOU KNOW?

The Home Mission Board has eight "Port" Workers

4 In Canada

4 Overseas in Liverpool, Glasgow, Southampton, Germany

THEY MEET AND BEFRIEND OUR NEW CANADIANS

YOU support this work in your contributions to THE MISSIONARY AND MAINTENANCE FUND

Cut from *One Gardener to Another*

Family Books

AN ADVENTURE IN LOVE

By W. Taliaferro Thompson, Union Theological Seminary, Richmond, Virginia. Packed with anecdotes, this book shows parents how many vexing problems of family life vanish under the warming sun of Christian love. $2.50.

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Edited by John Charles Wynn. Sixteen sermons by outstanding Protestant ministers. They show what Christian preachers are saying to challenge, comfort and guide families in the complex situations of modern life. $2.75.

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By John Charles Wynn. Parents who honestly want to do the best they know how in one of life's most important jobs will find solid help in this lively, wise, reassuring book. $2.50.

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By Marguerite W. Brown, Institute of Child Study, Toronto. An immensely helpful book on bringing up children, for individual reading and parents' study groups. Sponsored by the Board of Christian Education. $1.25.

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By Walter Russell Bowie. A companion volume to *The Story of the Bible*. A book for Christians of all ages. Beautifully written, with short chapters. Illustrated. $2.95.

THE UNITED CHURCH PUBLISHING HOUSE

299 Queen Street West, Toronto 2-B

Devotions By PETER GORDON WHITE

This Family Before God

O THOU Father of every family, we lift up to thee our home, and our family, thanking thee that this is a place where each is loved by all and all by each. Beautiful things have grown and flourished here. Tempers have weakened and died here. Difficulties have been brought into perspective, and sometimes solved here. The icicles of irritation have melted in this atmosphere of good will—and good humour—where children laugh and live without fear, and where our young people—and our old people—have grown up together.

And yet we know, our Father, that the possibility of loss has been great, even as the possibility for gain has been great; our family, along with all other families, has been subjected to personal stress and strain within, compounded by pressures and turmoils without. Therefore in humility and compassion we pray for all broken homes that they may be repaired in spirit as well as in outward appearance. We pray for all little children wounded in their very souls by perplexed and quarrelsome parents. We pray for all mothers and fathers, grandmothers and grandfathers, who grieve over children who care nothing for the sacred word "home."

Give us today, we pray thee, a new glimpse of what our homes might be, that putting away all nagging and unkind criticism, all jealousy and suspicion, all desire to dominate and rule another's life, our family life may be on a wholesome basis, rooted and grounded in a love that flows toward the just and the unjust, encompassing all, restoring all, redeeming all.

Make thy tranquillity, O Lord, to dwell amongst us, and thy peace to abide in our hearts. May our voices proclaim thy truth, and may thy cross be the guardian of our souls. Account us worthy, O Lord, with the boldness which is of thee, to offer unto thee of thy grace a pure and holy prayer, through Jesus Christ our Lord. Amen.

The family is a good illustration of our dependence on one another. A baby at the moment of birth has the potentialities for personhood, but in order for *them* to be realized, it will be necessary for *him* to be accepted into the warm, welcoming, loving, and caring relationship of his family of persons — father, mother, brothers and sisters. To the degree that this is his experience he will become a happy, lovable, and loving person. To the degree that he is not so accepted, he will become an angry, frightened, and deformed person.

Recently, *Time* magazine under the heading "Medicine" gave a brief account of a study by Dr. Rene A. Spitz of ninety-one infants in a foundling home. They had plenty of good food, clothing, light, air, and toys, and competent care. But they lacked one indispensable thing: the care by a mother. Each nurse had ten children, and as the report pointed out, "each infant had the equivalent of one-tenth of a mother, and this was not enough."

Three months in this home was sufficient to produce marked changes in the babies' personalities. Checking on what became of the motherless foundlings, Dr. Spitz found that thirty per cent. died in their first year and twenty-one, who survived their time in the home, were already so scarred by life that they could only be classed as idiots. Here is a dramatic picture of how important is a love relationship for mere survival, to say nothing of meaningful living.—*Reuel L. Howe*

Bible in the Home

CHRISTIAN Family Week will cause many folk to wonder what kind of family devotions might best suit their home situation. Through your minister, or your local family life superintendent, you can be in touch with resources the church has to offer. In "grown up" families, daily Bible reading may seem "right," and for that reason we list these selections for the coming two weeks.

May 1. Saul Becomes Paul.....Acts 13: 9-12
May 2. Chosen of God.....John 15: 12-20
May 3. The Gospel and Conversion .....Romans 1: 15-17
May 4. The Necessity of Conversion .....Matthew 18: 1-6
May 5. The Conversion of Sinners .....1 Thessalonians 1: 1-10
May 6. Duty of the Converted .....Ephesians 4: 25-32

Preaching to the Gentiles—Acts 9: 32—11: 18

May 7. Gentile Conversion.....Isaiah 11: 1-10
May 8. Glory Among the Nations .....Isaiah 66: 15-24
May 9. The Centurion's Vision.....Acts 10: 1-8
May 10. Ready to Hear.....Acts 10: 25-33
May 11. Apostle to the Gentiles .....Romans 11: 11-15
May 12. A New Man in Christ .....Ephesians 2: 11-22
May 13. The Gospel Is for All.....Acts 10: 34-48

The Church in Antioch—Acts 11: 19—12: 24

May 14. The Guiding Spirit.....Acts 11: 11-18

The New Testament does not say very much about homes. But it says a great deal about the things that make them. It speaks about life and love and joy and peace and rest.

Ordinary Child

I marvel at what tact, what force,
What wisdom from some hidden source,
What superhuman understanding,
What genius for adroit commanding,
What sympathy, what wit, what prayer,
What saintly patience, selfless care
It takes to bring up fair and mild,
A wholly ordinary child.

—*Mabel Kelley*

THE UNITED CHURCH
OBSERVER

MAY 1, 1956

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Mr. Arturs Ezergailes

IN THE NEXT ISSUE

Life Begins at 79
By E. L. HOMEWOOD

A Little Country Church
Editorial Feature

Family Living is Shared Living
By S. R. LAYCOCK

Observations

GRASS ROOTS stands at the top of a list we have been compiling under the title "Words and Phrases we're sick of." In fact we are so weary of it, we hereby offer a free three-year subscription to the first reader who finds it being used in THE OBSERVER. When it first came into use among professional church workers a few years back it wasn't bad. We knew what it meant. It had a nice green colour to it. It even indicated a healthy emphasis, although it sometimes was heavily flavoured with condescension. It soon became a cliché, and now it is a well worn-out cliché.

* * * *

● FROM HEAD-OFFICE DOWN, or from-General-Council-Down-to-the-Churches is another one we don't like; neither it nor its many variants. Emory Stevens Buck in his "Monday Morning" column in *The Pastor* was scolding American Methodist Headquarters about it recently, and about the attitudes which go with it. He scoffed at the holy-roller-out mimeograph machines by which the Nashville Methodists grind out quick solutions and barrels of advice for the local ministers. He says it ought to be from-the-local-church-right-down-to-the-board. Or it could be "From-General-Council-right-on-up-to-Presbytery."

* * * *

● *BACK IN THE PASTORATE* (and we're wearing that one out, too) we'd have liked Mr. Buck. There was a time when we looked at that staggering pile of second-class mail from 299 (Cliché for Wesley Buildings, or HQ of the United Church) with the hundreds of good suggestions, stirring challenges to greater pastoral, homiletic, and administrative effort, and wondered if General Secretaries and their staffs shoudn't be given longer holidays. Just too much was coming right-down-from-the-boards-to-the-local-church. But we do learn. We see what piles up on the desks at the 299 end. It's quite a thing to read the suggestions, the stirring challenges, and the, well shall we say other things, which come-right-down-from-the-local-ministers-to-the-headquarters.

* * * *

● "THE CONSENSUS OF OPINION" has been bothering us for many years, too. The last two words are redundant. Consensus means unanimity of opinion. It's sufficient to say "The consensus is . . ." It's a phrase we hear in committee meetings every week.

* * * *

● BUT DON'T SAY WE INFERRED anything by this. For that's the one we chew our nails over the most. Someone is always storming up to us saying "Your editorial inferred that . . ." We may imply or suggest but we don't infer, when we write. We may do a lot of inferring before we write. Readers may infer something from what they read. It means "to derive by reasoning or implication."

* * * *

● THE VERB TO GRADUATE is another one we had better mention while we are at it. One doesn't graduate from a College. The collegiate graduates its graduates.

* * * *

● NOW THE ENGLISH USAGE lesson is over, we're crossing our fingers for what may happen to us. Some kind friend (and we really mean it) took the liberty some time back to go through our editorial copy with a green pencil underlining words we might have omitted. At fifteen cents per, it made quite a tidy saving. We appreciated it, for we know how many extra words may slip in, and how prone we are to err. Split infinitives we see two paragraphs away. Others we see two weeks away . . . after.

* * * *

● A CRITICAL GUELPH correspondent, with a red pencil and a friendly attitude "feels sadly, because we felt badly." He's right, and after this when we feel bad, we'll take the day off, rather than chance writing badly. We'll watch the adjective complement in future. In the meantime more critics are welcome, but not the kind who worry about fast-moving sentences ending with prepositions, starting with and or but, or lacking verbs. We'd rather be ungrammatical than fussy; it would be better to be red-pencilled by the English teachers than thought dull by the average reader.

Our Best Opportunity

THE most effective method of evangelism since the days of the Apostle Paul has been the establishing of new churches. It startles us to hear people talk about more praying, more preaching, more old-fashioned religion, and then look at the records of their congregations and learn that they haven't given a cent for the work of Church Extension.

Dr. M. C. Macdonald, Secretary of the Board of Home Missions, has been sounding this note for years. He knows, because the burden of the promotion falls on his committee. Right now he informs us that Canada's growth is so rapid and the response to the work of the United Church so great, we have to build as many churches and parsonages in the next two years as have gone up in the record period since 1948. And more extension money will be needed by the end of 1957 than was needed from 1948 to 1955.

Three years ago a new congregation was organized on the banks of the Humber Valley in Toronto's West end. A minister, the Rev. R. A. Steed, was called, a manse was built and the first unit of a church went up.

In three years the membership has grown to 1,025. This may be some sort of a record. But it is typical of the growth which takes place when the Church is able to buy a little land and get work started in the new communities. There are about two hundred such communities now where foresight on the part of a responsible Presbytery, or Extension committee, plus a few thousand dollars, plus the work of a student, retired or full-time minister provided at the right time, will produce a flourishing congregation.

Lives are being changed, hearts converted, faith rekindled in these places. The Extension of the Church by the establishing of new charges is the heaviest responsibility right now. It is not a task for the few, but a glorious opportunity for all.

THOSE PASTORAL RELATIONS COMMITTEES

DEMOCRACY functions in some strange ways in the United Church, and Pastoral Relations Committees in the spring have some startling customs. While no doubt many ambitious spirits are frustrated and able preachers misemployed, it may be of some comfort to know that preachers being considered "with a view to a call" may still be judged by the way they smile at the chairman's wife, or shake hands with the secretary.

Most committees seem to want a man with the preaching popularity of a Fosdick, the homiletic gifts of a Sockman, the scholarship of a Tillich, and the fund-raising capacities of a Colonel Wells. They like the modern approach of a Peale coupled with the old-fashioned Gospel and physical stature of a Billy Graham. They desire the directness of a Peter Marshall and the winsomeness of a Mrs. Marshall, especially the screen version. They like the personality and pew-packing qualities of a Norman Rawson, the dignity of a John A. MacKay, the courage of a Mutchmor, and the diplomacy of the Archbishop of Canterbury. All with the ability to organize like . . . well, we just don't know a name in the clerical world, associated with what a United Church minister needs in administrative talent, to run a modern parish. And of course they want the experience of age and the vigour of youth.

Even if they found all these virtues and gifts in one man, they'd be apt to turn him down because one of the committee member's wives didn't like him at college.

All this should be very comforting to ordinary ministers trying to do a good job. For such are the standards and such are the tendencies to err, that no minister being called to a great pulpit need feel particularly flattered, and no pastor dropped to the bottom of the long list need feel discouraged or hurt.

If all the committees wandering about the country these spring Sundays in search of a replacement for their pulpit were overflowing with divine grace and wisdom, we suppose all the ten-talent preachers would be called to the great churches with long rolls, handsome salaries and adequate "plants." And all the five-talent preachers would be in five-talent churches. And all the one-talent men would be found in the small congregations, with minimum salaries, parsonages without plumbing and manses without amenities.

They're not . . .

We know that there are congregations wishing for a change but not knowing how to effect it without offending their minister; and there are ministers anxious for a move unable to bring it about without loss of dignity. Still remembering we are human beings in an imperfect church, ours seems as good a system as we have yet seen.

The best elements of many traditions have been preserved. The new features recently introduced seem to be working well. The young ordinands go with grace and spirit of adventure when they are sent to the frontier. Transfer and settlement committees, although always open to criticism work with understanding to supply the needs while considering the wishes of ministers. There is a new respect for maturity and experience. But ours like every system needs a great supply of Christian humility, common sense, good humour, and the faith that God is still in charge of His Church. Sometimes His ways, our ways, and committee ways do seem different.

THE UNITED CHURCH
OBSERVER
MAY 1, 1956

ASCENSION DAY AND PENTECOST

By HARVEY G. FORSTER

Ascension Day, May 10, 1956

THE Christian Drama does not end with Easter. The triumphant Message "Christ is Risen" is not complete without the Ascension. This Risen Christ is no disembodied Spirit floating around in space. He is the Ascended Lord at the right hand of God.

He Is Lord of this World

The present age is always evil. The world is not getting better. Gradualism is a snare and delusion. Man's power creates pride; he thinks of himself as god. He gives his allegiance to the prince of this world.

But the prince of this world has been dethroned. God at Calvary entered the arena of human history. In Jesus Christ God met the prince of this world, surrounded by human forces of hatred, suspicion, prejudice and the lust for power. The evil forces were put to flight; Christ rose triumphant over sin and the grave. He ascended into heaven. His Ascension is the guarantee of final and complete victory.

The victory is veiled from human eyes except to those who in penitence have faith. To these the mystery has been revealed; the assurance has been given. They know that God has broken the power of evil and they wait expectantly for the manifestation of that victory. They wait expectantly but not inactively. The victory is not dependent upon their efforts but they have their orders. They are to be witnesses and servants. The hungry are to be fed, the naked clothed, the sick visited. They are to be the voices of those without voices, the champions of earth's dispossessed and disinherited. Being assured of a heavenly home, they seek to make the earthly home more worthy of those for whom the heavenly home has been prepared. So they never retreat, are never discouraged, never become tired radicals.

He Is Lord of the Future

The world had its beginning in a creative act of God; it will have its ending in another creative act. Of that day knoweth no man. Jesus is the beginning and the end. Earthly judgments are always incomplete because they are tainted with the evil of this world. But this world will pass away. This same Jesus who was taken up into heaven will come in like manner. This holy mystery is veiled from our eyes, but we know His kingly rule will break in upon us in open glory.

Of that day and hour the Christian has no knowledge, nor does he wish to have. He is not afraid because the Lord of the future is a merciful compassionate Lord who has regard for those who are of a contrite heart. So he prays, "Amen, come Lord Jesus." But like a watchful servant, he is constantly prepared for the Master's return.

Whitsunday, May 20

The Holy Spirit came to the Church at Pentecost. This was not the first appearance. God's Spirit has been present in the world since the creation. It was this Spirit which inspired the wisdom of the judges, the songs of the psalmists, the insights of the prophets. By this Spirit Jesus was born; this Spirit descended upon him at baptism; it was by this Spirit He cast out demons. He lived a Spirit-filled life.

But at Pentecost the Holy Spirit came to the Church in a marvellous new fashion. It came for a specific purpose; it came to empower the Church to witness to Jesus. Pentecost is the birthday not of the Church but of its witnessing activity.

The Church can receive power to witness. It is promised no power to amass wealth, build a new office building, create a great ecclesiastical machine. It is not promised power over the world, the elimination of slums, alcohol or war; it is not empowered to build a new economic order. The Holy Spirit comes to the Church that it may witness that Jesus is Lord. There is no guarantee that its witness will be heard; the crowds may sweep by its doors listening to other voices. The Church knows it is not able to do many things which the world expects of it; it knows it is not called to be the Saviour of society. Its sole commission is to witness to the Saviour.

The Church stands before the world without armour or defence. The world may make war against the saints and the Church will always be a Church under the cross. The Church does not excommunicate its persecutors; it prays for forgiveness. The Church is always defenceless except for the Sword of the Spirit. Yet it knows through this Spirit, it is always victorious. Our central prayer ought to be for the coming to us of God's Holy Spirit.

• • • •

If the United Church would make these two great days instead of Easter, the culmination of the fall and winter church work, the active church year would be considerably prolonged to the great advantage of all concerned. Moreover the curtain of the Christian drama would not be rung down before the last great act. The Christ we proclaim would not be a truncated Christ but an incarnate, crucified, risen, ascended Lord of Glory. ●

Ascension Day, according to the Church year, falls forty days after Easter, therefore occurs always on a Thursday. It commemorates our Lord's Ascension into Heaven (see Acts 1: 11, 3: 21).

Pentecost, a solemn festival of the Jews, was so called because it was celebrated fifty days after the Feast of the Passover (in Greek pentecostos means fiftieth). It corresponds to our Whitsuntide, commemorative of the descent of the Holy Ghost on the day of Pentecost.

It's a boom town, but they kept the lid on morally • • • everybody's a stranger far from home, but the people are friendly • • • everything is tomorrow or next year, but the future comes fast • • • maybe lonely yet for the single men, but it's wonderful for the married people • • • that's what people who live there say about • • •

Kitimat's Archibald family.

LIFE IN KITIMAT

By A. C. FORREST

IN KITIMAT recently, a practical-minded husband celebrated his fifteenth wedding anniversary by giving his wife a fine gift which any home-owner in home-conscious Kitimat would appreciate —a big load of top-soil. It's symbolic of the place that none there thought that was funny.

Kitimat from the point of view of engineering and industry is a fabulous place. From the point of view of community planning, sociology and religion too, it is a fabulous place. We knew that the Aluminum Company of Canada had tried to dot its i's and cross its t's as faithfully in the planning of the young city, as it had in the detailed engineering of the giant power plant, and gigantic smeltersite.

We'd never seen a company town where we would want to bring up our children. Either there was no system to the plan, or there was autocratic parentalism. In Kitimat we understood Alcan had avoided both pitfalls. We knew, too, that the boisterous frontier life of a northern boom town didn't make for stable family life or progress in religion. But in Kitimat they said it was different.

"Oh, it's going to be a swell place for the married fellows," the taxi-driver who took us from the wharf where our Union Steamship had docked up to the townsite, said disconsolately, "but it's no place for the single guys."

Further queries indicated that the lid had been kept on, morally. Gambling was held down, the professional exploiters who follow the workmen to the boom towns to fatten off their wages, got sent back to the big cities from which they had come. Even the girls, who arrived with no visual means of support and no interest in conventional work, found themselves with a one-way ticket for Vancouver.

Children, Dogs and Cars

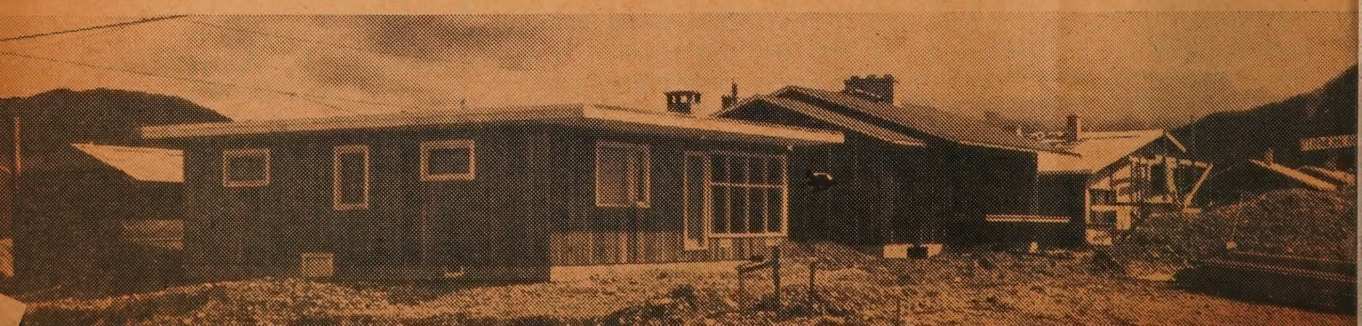
Kitimat is a place for homes, for smart homes like you see in Pointe Claire, Quebec, or Edmonton's western suburbs, or the Capilano Highlands of North Vancouver. Their picture windows look out on what will be lawns criss-crossed with walks. The streets go curving about behind the houses, and the car-ports and garages all point to the rear. The delivery trucks move slowly at the back, and the children play out front. The walks will go down eventually when habits are indicated by the paths.

Kitimat is filling up with children, dogs, and motor-cars. Houses are at a premium and Alcan employees get first choice; they are not company houses, though. You buy your own. The company rides hard on the master-plans, but from there on in to the new city, individual initiative and free enterprise take over.

You get the impression of rawness. For when we saw it in the spring, the roads were still in holes or full of deep coarse gravel. The lawns had not been seeded, and new building was being rushed through everywhere. Where the great business blocks and new hotels are yet to be, the bulldozers were clearing the forests, and while millions of feet of lumber have been taken out, vast piles of logs and brush were being heaved into tremendous heaps to spend weeks a-burning.

And the smelter-site at the docks where the big boats tie up and many aircraft set down every day, presents the newcomer with a rugged appearance. Trailer camps, cabins, hastily-slapped-up temporary buildings, bunk-houses, even tents are jammed together, and workers and their

Kitimat houses being built on Partridge Street are modern and varied in design. All houses are privately built.



up at the townsite, a $4 taxi-ride away.

No one seems to worry, for it's all temporary, and while everything is tomorrow and next year, the tomorrows do come and they come fast.

"I like it here," Mrs. A. K. Archibald, originally of Sussex, N.B., told us. "I like it here for there is always something doing. Even the local paper is full of real news. And I like the out-of-doors; I don't care much for the big city."

We'd gone to their lovely new home in the townsite, with the Rev. Ross Connal, youthful minister of the United Church, partly because they were such nice people, partly because they were from far away, partly because they were working with such enthusiasm in the community and church—and partly because we found them in. Most of the town seemed to be at the P.T.A. meeting or visiting each other. If we have any criticism to make of Kitimat it is that they drink too much coffee in one another's homes too late at night.

Looking south along Kitimat Terminal Wharf No. 1, showing the "S.S. Capestar" loading aluminum ingots.

Attractive Young Couples

Mr. and Mrs. Archibald seem typical of the scores of attractive young couples you find in Kitimat. And for that matter typical of the couples you find in a hundred other communities you could name.

Perhaps they have just a little more spirit and adventure in their souls, for they moved across a continent to build their home. And they are the kind of people who like Kitimat, both for the comforts and the culture that are possible and for the excitement of watching a great industry and a brand new city grow up around them.

Kathryn Archibald, who is a very good-looking girl, came from Arvida to Kitimat with her chemist husband. There was no house for them and they lived at first near the smelter-site. "You know I even liked it there. It was so exciting near the smelter."

In Sussex, N.B., her family used to entertain the Presbyterian student ministers who came to their church. We just wonder how it happened that she ended up marrying a United Church preacher's son from Middle Musquodoboit, instead of some Presbyterian student. It was a clear gain for the United Church. Mr. Archibald, with a touch of that native pride which makes everybody feel he is slightly underprivileged for being born outside the Maritimes, points out with a smile that it was "not Upper Musquodoboit or Lower Musquodoboit, but Middle Musquodoboit."

He has his Master's degree from Dalhousie, and was working on his Doctorate at McGill when he went to Arvida, where he spent nine years. Like so many of the Kitimat people he was transferred by the company (to which former Arvidians in Kitimat seem very loyal) in 1953.

He is the Secretary of the Official Board and Treasurer of Kitimat United; she is active in the W.A., where they have teas, fashion shows, variety nights, sales, and make money . . . and are saved the problem of many frontier towns, for British Columbia outlaws raffles. It all takes place in the school and homes, for the church isn't built yet.

The Archibalds admitted that they are working harder in the church at Kitimat than ever before. They are loyal readers of THE OBSERVER and we suspect of *The United Churchman,* published in Sackville, N.B., and especially interested in its news of people, as are most United Church folk who have moved far from home.

Work Harder in Church Here

We were curious to know why they worked harder in the Kitimat church than they did at Arvida or Middle Musquodoboit.

"Well, I guess we realize that if we don't do our bit, we can't expect others to do theirs. We know that if we are to have a good church here, we have to build it ourselves. In other places the church was there for us, and it didn't depend on us so much. I've been a steward before, and even a treasurer. But I never felt that I was really needed," Mr. Archibald explained.

"We used to have a lovely church, choir and everything, and often didn't bother to go. Here we meet in a school, have no choir yet, and we try never to miss," he concluded, a little bewildered almost by the paradox of it all. But it's a common story in new communities.

We went from the Archibalds past the school where there was a big P.T.A. meeting, hoping to call on Mrs. E. D. Forward, the Sunday School Superintendent. They have a new split-level four bedroom house, with a large recreation room. The place was ablaze with light. Mom and Pop were at the P.T.A. meeting, there was a two-man ping-pong game in the recreation room, and five boys were listening to a ball game upstairs. Apparently the place is over-run with boys from school's out till ten at night, when Mrs. F. shoos them out.

We went back the next morning, and Mrs. Forward, one of the friendliest little persons a reporter could meet, said that she liked Kitimat "because it is the friendliest town we have ever known."

Her new home is finished in pastel shades, and is of dry-wall construction, as many Kitimat homes are. They came from Prince Rupert to Kitimat; formerly she did Christian Education work in St. Andrew's-Wesley, Vancouver.

Good Sunday School Teachers

She says she has the best group of S.S. teachers she has ever had. They started the Sunday School in November '54, with 15 children. Six months later they had 85, and were getting new children every Sunday. She has ten teachers. "Mr. Connal is helping us plan our whole church life around the family, for we all have children. All the teachers have children of their own."

Having heard criticism of United Church Sunday School lesson helps in various places, we wondered how Mrs. Forward rated the helps provided by the Church.

"We use the graded lessons and quarterlies, and are particularly keen about the Junior work book. We like to use our own United Church materials here, for we want to build a loyalty. We have had help

(*Over*)

from the Board of Home Missions, which we appreciate greatly.

"But I've had enough experience with teaching to know that the lesson helps are just helps. They can't do everything for you. If you are ready to study the Bible with their help you will find it's there. We take it for granted that it's up to us to do a lot of things for ourselves."

We didn't meet Mr. Forward. He was off about his extra-curricular activities somewhere, for he is the President of Kitimat Chamber of Commerce.

The Rev. Ross Connals originally went to Kitimaat (with two a's) in 1951. Mary Margaret, a bright young graduate from U.B.C., was married to her theolog July third, took enough sacks of dried peas to last for a lifetime and headed with him for his Mission to the Indians in Kitimaat village across the bay from the present smeltersite.

Ross was the son of a minister and had lived with his parents in many B.C. communities both on the coast and in the interior. A United Church boy who grows up in a B.C. parsonage and goes to Conference and missionary meetings with his Dad has known about the Kitimaat Indians all his life.

He "went with" Mary Margaret McAllister for three years while they were in college. She had grown up in Kamloops and studied pharmacy. There are no stores at Kitimaat village but the Department of Indian Affairs runs a dispensary and so she was the druggist and the first-aid girl.

He built an Indian Mission house before he left to work at the new Kitimat. A school teacher, Mr. J. B. Glover, who has been licensed by the United Church to dispense the Sacraments, took over the work. Ross still has some supervisory responsibility, but as Mr. Glover has had 25 years' experience in Indian work, his oversight is largely nominal.

One day when Ross was still working in the Indian village, and just starting to see what he could do about the new community across the bay at the smeltersite, his motor-boat broke down. He went across to a company shop to see if he could get some help to repair it.

Three men were working there and one of them asked him who he was. He said he was the United Church minister, and to what church did they go?

One of the men volunteered he was an Anglican but he hadn't done much about it for a long time. The second man said he was a Roman Catholic but he had skipped mass for ten years. The third said he had a religion of his own, a sort of new golden rule idea, "You do others before they get a chance to do you." The Rev. Ross Connal like any other preacher who gets out to where the men are at work in the great frontier communities of the north and the west, took that in his stride with a grin and then in his own way tried to do something about it.

In that case, he got his boat fixed for nothing.

Minister Likes His Work

They have two children now, and are living in a fine, new parsonage near the site where the church is to be built. The parsonage was secured through funds advanced by the Board of Home Missions, and the bank. There is still work to be done on it to finish it up. Ross and his wife receive the minimum salary, about $250 a month. For four years he had no car but took taxis or got a ride from one point to the other. He received some allowance for this expense. Recently he purchased a second-hand Hillman and received a subsidy from the H.M.B.

We asked him if he wouldn't like to leave for a more settled job in a church

Alcan works manager A. C. Turney, says the Church must "get everyone working."

where a better salary would be paid, for we knew he had been approached by churches needing a minister.

He admitted it was tempting. "But you know, you sort of represent the United Church here, and you don't want to leave too soon, or you might give them the impression you were walking out on them."

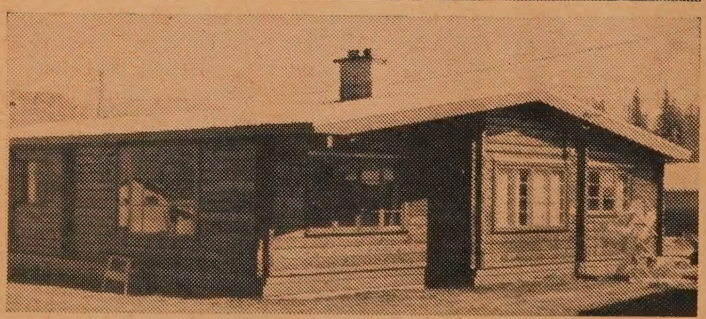
Almost all the young men who serve the Church in these frontier communities are at minimum salaries. Ross says: "Salary or lack of it hasn't much to do with our staying here. We are probably better off than many on self-supporting charges. We like it, and our work isn't finished."

The Aluminum Company built the wharf at Kitimat in 1951. The townsite several miles up the way from the docks, where the steamers and aircraft land, was cleared in 1952, and the first houses went up two years later.

The Rev. Ross, while still at the Indian village across the bay, started services in the staff dining-room of the smeltersite. There was no piano, "and we were always getting fouled up with a union meeting or something. More than once we were interrupted by something happening at the plant and some of the engineers would have to go rushing off before I was half way through the sermon. Sometimes it was food boiling over on the stove that interrupted." But he carried on and laid foundations for United Church work in the new community.

He still conducts his Sunday School and Church at the smeltersite. We went with him on a Saturday morning to make a call or two and clear up some details for the Sunday service. It's not quite as simple

(*Continued on page* 26)



Left: The Rev. Ross Connal conducts a church service in school room. Top: Mr. Connal and W. H. Sparks, chairman of the Committee of Stewards, on the site of Kitimat Church. Below: The new manse at Kitimat.

The Archibalds whom THE OBSERVER *chose as a typical Kitimat family will soon be moving to Montreal. Mr. Archibald has been transferred to the sales department of the Aluminum Company.*

THE NEW PENSION PLAN

Some Questions and Answers

By THE EDITOR

SERIOUS debate continues throughout the United Church on the subject of the New Pension Plan. It is probable that there will be vigorous discussion at the eleven conferences in the next six weeks. It promises to be a matter for lively concern at the General Council in September.

The Editor would have preferred to keep THE OBSERVER out of the discussion. We have no particular fear of controversy, but this is a very complex matter, and cannot be considered without consuming a great deal of space. Ministers and Presbyters have available sufficient literature. They should understand the matter clearly. But over 160 thousand of our subscribers will have little interest in the details of the plan. It seems to us that those who are very interested don't need advice or light from THE OBSERVER. Two years ago was the time for study and debate.

We do not suggest that the whole Church is uninterested in the way its ministers and their families are cared for in case of death, crippling illness, or retirement at the end of their years of service. They are very much concerned and the Pension Fund is the Church's Fund, not just the minister's Fund.

However, developments have changed our mind.

We feared that the publishing of the Huron Presbytery protest in a recent advertisement might do more harm than good, as it could confuse the minds of many of our readers not familiar with the whole story. At the same time Huron Presbytery made an official request for publication and did not accept our advice to stick to regular channels. The advertisement has obviously confused some. One reader wrote in to say he was resigning his membership in the United Church because of action taken at Headquarters. When we wrote suggesting that he study the matter a little further and explaining there might be another side to it, he decided to read some more, and wait.

Hamilton Presbytery formally requested THE OBSERVER to publish "an article that will discuss the questions that are in the minds of the people." Toronto West Presbytery requested that THE OBSERVER note its action "endorsing the Huron Presbytery plan," and requesting the rescinding of the plan adopted by the General Council.

Letters have also been written to the public press, we understand. And individuals have been requesting THE OBSERVER to answer questions which are being asked.

To that end we have studied the matter, made note of many questions which have been asked, and sought the answers from the Pensions Department and other sources. Many of the answers have been prepared for us by The Rev. James A. Fraser of the Pensions Department. Mr. Fraser has also gone over all the answers and finds them correct in fact.

There will be other questions, and we will try to answer them later in the spring . . . possibly in the June 15th issue. We do hope that we are not completely flooded with correspondence. We are aware that there are strong feelings on the matter, but we still think that the debating ground for this subject is committee, presbytery, conference and General Council.

The new plan was a sort of package deal. It had many excellent benefits. In the package there was one item to which many object. Our emotions and sympathies are stirred too by the objections. But the arguments against it don't appeal very much after we have studied the plan.

If the Church feels that a principle was violated, then this section will have to be repealed whatever the cost. We can't compromise with principle. If it was not violated, then we had better get on with the job. We might add, that while it is quite possible for the Church to be negligent, complacent, and err in sins of omission, the bodies which approved the new Pension Plan are very responsible bodies. They are not very likely to violate principles.

We repeat again that there is a proper way for this to be debated and proper channels to be taken. And no one should debate it without making an honest attempt to be well informed.

One final thing. There has been certain criticism at the personal level. It should be pointed out that no department of the Church has made better progress in the past ten years than the pensions department. No department has been more loyally served. If there is criticism to be made of its policies, it should be remembered that they are General Council policies, unless amended they must be faithfully carried out. Criticism of policy is welcome. Criticism of persons carrying out such policy is not.

Changes have been made recently in the Church Pension Plan. Who made these, when and where?

The changes were recommended by the Actuarial Advisory Committee, approved by the Department of Pensions, the Board of Finance, the Executive of General Council and finally enacted by the 16th General Council in Sackville, September 1954.

Have the changes been put into effect?

Yes, on January 1, 1955.

Were the Presbyteries consulted, or should they have been?

No, not formally. Before a change is made in the Basis of Union, a remit must go to the Presbyteries. This takes two years. This legislation does not constitute such a change. This question was asked at General Council. The Moderator ruled that it was not a matter for remit.

Was this matter thoroughly debated at the Council?

The Moderator, the Right Rev. George Dorey, has written: "No matter before the Council received more careful consideration."

Who are the members of the Actuarial Advisory Committee who recommended these proposals?

They are: Mr. J. Gordon Beatty, Vice-President and Actuary, Canada Life Assurance Company; Mr. George W. Bourke, President, Sun Life Assurance Company; Mr. James L. McLachlan, Vice-President and Secretary, The Confederation Life Association; Mr. Henry J. Coon, Comptroller and Director, George Weston Limited; Mr. H. W. Manning, Vice-President, The Great West Life Assurance Company.

How small are pensions actually being paid now?

The smallest widow's pension now is $20.00 a year. The smallest minister's pension is $83.70 a year.

Does the Church now pay equal pension for equal years of service?

No. Because of the old plans, four ministers of The United Church of Canada, each with 40 years of service, may receive pensions of $375.00, $510.00, $937.50, or $1,200.00. Five widows whose husbands each had 40 years of service, may receive pensions of $250.00, $330.00, $450.00, $510.00 or $800.00. Except for the New Plan the widow receiving $250.00 would receive nothing.

Briefly what improvements were made for pensioners?

For members now retired, all pensions have been increased 20 per cent. Each child receiving $125 now receives $240. Orphaned children's allowances increased from $240 to $480. Mortality benefit was increased from $150 to $300. And widows of ministers who were receiving nothing now receive two-thirds (up to $450.00 annually) of their husband's pension credit.

Were there actually ministers' widows receiving no pension on the old plan? How come?

Yes. The Department has found 56 of them. Because there are really 11 different plans being administered by the Pension Department. At the time of Church Union in 1925, each of the uniting denominations had two or more pension schemes. The United Church inherited all these and started a "new entrant's

(Continued)

The Pension Fund Family

How many Pensioners Are There?

917 Ministers 926 Widows
51 Children

How many Paying into the fund?
2,260

plan, and later a lay supply plan. Some of the old plans made no provision for minister's widows, for the ministers had made no provision for their widow's protection. In time all the old plans will run out and those receiving pensions based on them will be gone. Eventually there will be only the New Plan and a new lay employee's retirement plan.

What other changes were introduced?

For ministers in the active service January 1, 1955, there is to be an increase of 20 per cent. value of all pension credits already earned, $25 a year to $30 a year. Widows' pensions will be larger by at least two-thirds of the improvement in their husbands' pensions. Minimum disability pensions increased from $600 to $720. Children's pensions almost doubled —certain advantages given to members of other funds mentioned above. Future credits will be based on one-quarter of the annual assessment made.

What is the annual assessment for a minister?

Five per cent. of his salary.

Does his congregation pay an assessment, too?

Yes. Three per cent. on salaries up to $800.00 and above that on a sliding scale which reaches 8.5 per cent. on salaries of $3,001.00 and over.

It is understood there has been very severe criticism of the New Plan. Is this of the whole scheme or just part of it?

The part which is being given major criticism is the section dealing with future pension credits for members of the Fund now in active work.

What is the basis of this criticism?

In the New Entrants' Fund, each minister, regardless of where he served or what he was assessed, received a credit of $20.00 per year for every year of active service. This meant that a minister who retired after forty years received $800.00 pension; after 20 years, $400.00 pension. Recently this was raised to $25.00 a year, and more recently under the New Plan to $30.00 a year. In addition there are the other benefits of an insurance nature. On the New Plan, pension credits for the future are to be related to salary as well as years of service. This means that the minister who receives a higher salary will continue to pay a higher assessment, but he will receive higher pension credit and in the end get a larger pension. This part of the New Plan is criticized and is considered by some to forsake certain principles of brotherhood inherent in the old scheme.

Why were the changes made in the Plan?

Because of increased salaries in recent years, the current income of the Fund made it possible to increase benefits. But the Fund was vulnerable to changing conditions, and a decline in salaries would produce a deficit. There was no relationship between the amounts paid into the Fund and the amounts which had to be provided. The changes were actuarially necessary.

In addition, there was a second, and more human reason. The assessment has been compulsory for all ministers. Five per cent. of the *declared* salary from the minister, plus a usually larger amount had to be paid in by the charge. The minister who paid in $300 a year, and whose charge paid $510, paid a great deal more than was necessary to build up a credit for that minister's pension. But whether he paid $120 a year or $300, he built up the same pension benefit. There was a tendency to look upon the Pension Fund payments as a tax. Naturally members of the Fund sought all possible and proper deductions. On the new scheme it is proper and to the individual's advantage to pay in as much as possible. Consequently, instead of deducting allowances for transportation it becomes advisable to pay pension on transportation allowance as well as on salary.

Was there statistical evidence that the assessment was being treated as a tax?

Yes. Revenues from this source were not climbing in relation to salary increases. It had come to the place where the future of the Fund was being jeopardized.

Has the new system corrected this?

Very markedly. Immediately many members began to pay on the maximum possible instead of the minimum allowed and revenues have sharply increased.

Is there any real connection between the increased benefits and the part of the Plan to which objection is being made?

The Actuarial Advisory Committee felt that it could recommend the costly increases in benefits which would obligate the present assets of the Pension Fund only if there was in future a definite relationship between future payments to be received and future obligations to be incurred. The disputed section insures a constant relation for the future.

Fund Statistics

Total Revenue 1955	**$2,155,918**
Ministerial assessments	17%
Pastoral charges	24%
M. and M. Fund	32%
Interest on Investments	24%
Other sources	3%
Expenditures	**$2,155,918**
Paid to pensioners	65.6%
Put aside for future	31.7%
Administration, etc.	2.7%

Is there a maximum on which a member may pay?

Yes. A minister, regardless of his salary, may only pay on $6,000. His pastoral charge should and does pay on his total salary no matter how large it is.

May a minister who received a salary of $3,000, a car allowance of $600 and an expense allowance of $200 pay on $3,800?

Yes, if his charge pays on that amount, too. Or he could choose to pay on only $3,000 and the Pension Fund would have less income and he would have a smaller credit.

It has been suggested that this part of the New Plan discriminates against ministers on charges receiving aid from the Board of Home Missions. Is this true?

Actually the New Plan improves the pension credit for many of the Home Missionaries, especially those who have large travel grants. If, for example, a minister on such a charge receives $2,000 salary from his charge, $1,000 grant for salary from the Board of Home Missions, and $1,000 car allowance, he may pay on $4,000 (or $200.00 payment), while his field pays only on $2,000 (or $130.00 payment), a total of $330.00 assessment per year.

What sort of pension would such a minister receive if he spent 40 years in such service at that pay and allowance?

He would receive a credit of one and one-quarter per cent., or $50.00 per year, which would give him a pension of $2,000.

What would be the hypothetical pension of a minister who received a $6,000 salary all his life?

This could not happen in the United Church for all ordinands serve for some time at least on a Home Mission aid-receiving or small charge. But hypothetically if a man paid on the maximum for 40 years, he could receive a $3,000 pension.

Does the new scheme discriminate against the Overseas missionaries?

No. The Board of Overseas Missions has made arrangements by which all their missionaries will have annual credits of *at least* $45, or an eventual pension after 40 years of $1,800.

Does the Pension Department expect that everyone is going to get bigger pensions from now on?

Yes. Pensions already being paid come from the invested capital and the M. and M. contribution and are higher than ever before. Only a severe drop in investment earnings could interfere with these pensions.

Future pensions are geared to salary with an absolute minimum of $30.00 credit. Credit gained in any one year cannot fall below $30.00, and it is expected that it will be higher in most, if not all, years. There is a real incentive now for ministers to pay into the Fund and to build up their future pensions.

Does this provide any advantage to the ministers who come in late in life?

Yes. It provides a late entrant an opportunity to build up a larger pension benefit by encouraging him to pay everything he can.

Does this still mean that the minister who gets a small salary all his life receives a smaller pension than the minister who pays assessment on a much larger salary for only part of his life?

Yes.

Has there been any way suggested that this may be corrected?

Yes. Huron Presbytery and some others have advocated a scheme by which everyone would receive an annual credit equal to 1 and ¼ per cent. of the average salary for all members but continue to pay only on their own (large or small). There have also been some other schemes but most critics of the New Plan seem to support what is sometimes called "the average salary scheme," or "The Huron Plan."

Would not this Huron Presbytery proposal have considerable merit?

Experience indicates that the revenues accruing to the Fund will be substantially less than when there is a personal element involved.

Is that a serious criticism?

The actuarial soundness and the success of the whole scheme depend on increased revenues. It would produce less benefits for all.

Why would it necessarily lower revenues to the Fund?

Because both ministers and charges will treat enforced sharing as a tax, and we are trained to find all possible tax exemptions.

Could not the Pension Department see to it that this didn't happen?

The Pension Department and the Presbyteries should not be asked to police the ministers and charges.

Is this the only criticism?

No. There are others. It would lessen the opportunity of the minister ordained late in life to build up a reasonable pension in his shorter service. If the average salary should drop, the Overseas missionary would gain a yearly pension credit smaller than the present $45.00.

Would it prove to be embarrassing to the men who have recently transferred from other funds of the Church?

Yes. One hundred and thirty ministers, most of them with over thirty years' service, have paid and are paying rather large sums to transfer from the Aged and Infirm and the Provident Fund to the New Plan. A reversal of the General Council decision would break faith with them. It would also lessen the opportunity for men who have been ordained in later years of life.

Are there any improvements now in the works?

Yes. The Department is recommending several changes to the 17th General Council. These mainly concern the very small pensions.

Suppose a minister receives $10,000. How much do he and his charge pay and how much credit does he get?

He pays on the maximum allowable, 5 per cent. of $6,000, or $300.00. His charge pays on the total, 8.5 per cent. of $10,000, or $850.00. Together they pay $1,150.00. His credit is based only on what he pays, 1 and ¼ per cent. of $6,000, or $75.00.

$1,150.00 seems a lot of money to provide for a $75.00 pension credit. What happens to the surplus?

It is used to make up for the small payments made by an aid-receiving charge. The wealthy charge helps the less wealthy provide pension for its minister through the Pension Fund.

Will the time come when the Pension Fund will be able to operate without grants from the M. and M. Fund?

Yes, when all pension credits earned prior to December 31, 1954, are fully paid off, and possibly some years before that time.

If one minister in about 30 years' time receives a pension of $2,200 as a result of the credits he will build up, and another receives $1,800, will any of that $400.00 differential come out of the M. and M. Fund?

No. Not one cent. No M. and M. money goes into pension credits earned after December 31, 1954.

To what end do M. and M. contributions to the Fund now go?

Entirely to provide for pension credits earned before December 31, 1954, for which adequate provision was not made.

Is there any hope that this new scheme may help increase the level of salaries?

Obviously if a congregation or Official Board is concerned about their minister's pension, they can do something about it by increasing his stipend and consequently his and their annual assessments.

THE PROSPECT IS BRIGHT

THE Board of Finance has general oversight and determination of the broad lines of financial policy for the United Church. Regularly, at its annual meeting, it receives a report on the economic outlook in Canada by courtesy of some reliable economist. Mr. Douglas Gibson, Assistant General Manager of the Bank of Nova Scotia, at the meeting of the Board, on March 15, 1956, predicted a bright prospect for 1956 with an estimated gross national product of 28 billion dollars. The Board of Finance concluded that it might expect a continued increase in Missionary and Maintenance givings, and confidently commends to congregations the 1956 objective of "$5,000,000 and More." Much more is needed, since the total needs presented by the Boards of the Church reach over $5,600,000.

Only One-third Support M. and M.

The Treasurer, Dr. Mooney, pointed out that the potential of our Church is far beyond present givings. Among the major denominations on this continent, the United Church stands far down the list in a comparison of the annual givings per member both for local church purposes and for the Missionary and Maintenance Fund. Only about one-third of United Church resident members yet use weekly Missionary and Maintenance envelopes. Emphasis this year will be placed on new techniques for financing in the churches, in which work the Missionary and Maintenance Department provides leadership.

A new chairman was appointed for the Missionary and Maintenance Department, Mr. Harold Smith, a Toronto lawyer who has long served in the Department. The appointment was made necessary by the resignation of Mr. A. E. McBride, who had headed the Department for ten years. Mr. McBride, who wished relief from prime responsibility, will continue to serve in the Department and on the Board.

Recommends Salary Increase

The Board of Finance believes that, in the Canadian economy, ministers need improved salaries in order to do their work efficiently. It will recommend to the General Council that the minimum salary be increased from $3,000 to $3,200.

The most serious financial problem in the United Church relates to church extension. Since 1946 some 828 United churches and church halls and 399 manses have been built in Canada. In the next two years the need, as forecast, is for another 362 churches and church halls and 120 manses. While local communities will raise the major portion, it is almost imperative that the Church provide, through the Missionary and Maintenance Fund, nearly a half million dollars annually for church extension. For 1956 it is planned that $250,000 within a $5,000,000 Missionary and Maintenance Fund, and all received over $5,000,000 will be used for this purpose. ●

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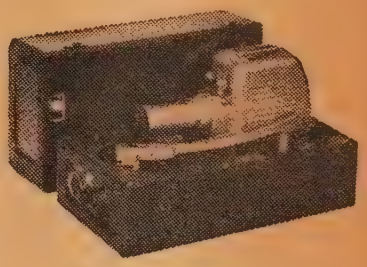

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I went back to school, and found that the

THREE R's HAVE BECOME FOUR

• • • *Reading, 'Riting, 'Rithmetic and Religion*

By E. L. HOMEWOOD

I WENT back to public school last month. The course was not long or difficult, but it was unique.

My return to the halls of learning was, to some extent, unexpected. The cute five-year-olds were surprised and amused at the sight of me squatting on a kindergarten chair, but to the carefree teen-agers I was just another student, though a trifle over-age. They really didn't know that I was there to learn what they were learning, although it is possible some of those keen Grade VIII youngsters may have suspected that I wasn't a bona fide student.

The school I attended was the red brick 10-room building at Lambeth, a quiet residential community five miles west of London. Most of the 308 students there had eight or nine study periods during the day; I had eleven. But then I was out of school at 2:35 in the afternoon; they had to stay until four o'clock.

What prompted my return to school for a day was an interest in the religious education curriculum. More specifically, I was interested in the man who taught the course and the way he went about it.

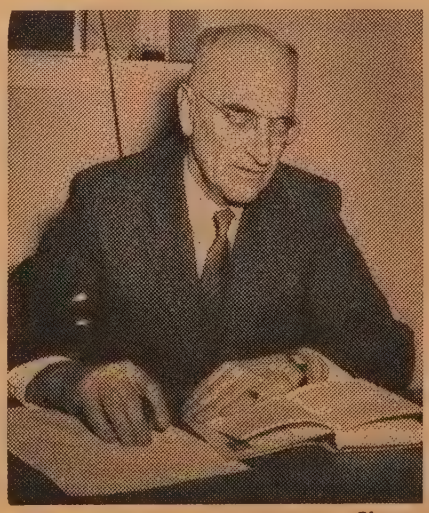
I saw and heard some interesting things in the 11 classrooms I visited. Hands went up all over the room when Grade III and IV students were asked where to find the story of the Good Samaritan in the Bible. Then a half-dozen youngsters contributed some part of the story in their own words, until the class was ready to begin preparations to dramatize the story. Selection of the characters was left to the teacher, and the play was to be presented the following week.

Grade VI and VIII students provided some interesting and thoughtful answers to the question "Who is a Christian?" After 10 minutes' thought on the subject and making written statements in work books, the answers were summarized on the blackboard and studied.

A whole class of 27 Grade II pupils participated in a colourful dramatization of the Genesis story of Joseph making himself known to his brothers when they went to buy corn. Bathrobes, old shirts, scarves and sundry other pieces of apparel provided costumes for the young actors. Their production was far below Thespian standards, but no story was ever better told.

"Who did Jesus say He was?" one kindergarten class was asked. Without hesitation the five-year-olds answered, "I am the Good Shepherd"; "I am the Bread of Life"; "I am the Light of the World," etc.

Had I not known the man standing in front of the class, I would have taken him to be a staff member, perhaps the principal. Such was the skill and understanding with which the Rev. Allen E. Duffield, B.A., B.D., B.Paed., went about his work. The tense and apprehensive atmosphere that often accompanies the appearance of a visiting teacher, particularly a preacher, was notably absent.



Observer

". . . there is a teaching ministry"

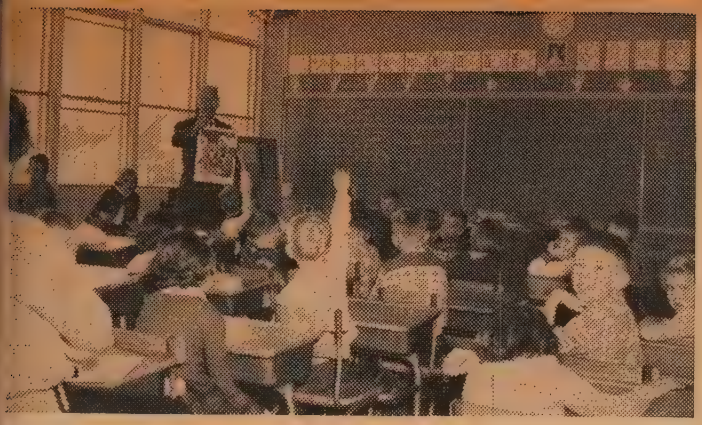
Principal Harvey McKinnon said he believed the success of Mr. Duffield's endeavours was due to his training in teaching techniques. Members of the school's staff told me they didn't think the religious education programme would go over so well if he preached, as many ministers do when they are in the classrooms.

A Qualified Teacher

It is no mere chance, of course, that the Lambeth minister finds himself so at home in the classroom. He has prepared himself well for this type of work. With Bachelor of Arts and Bachelor of Divinity degrees already achieved, Mr. Duffield studied at the Ontario College of Education while ministering at First Church, Birch Cliff, in Toronto East Presbytery, obtaining a High School teaching certificate in 1934, and a public school teaching certificate in 1935. He went on to get his Bachelor of Paedagogy degree from the University of Toronto in 1948 with the help of a summer course. He even taught a religious education course at Toronto Normal School (now Teachers' College) at one time.

"I felt there was a teaching ministry in the Church, and I should fit myself for it," he says.

Mr. Duffield started teaching religious education in the two-room Lambeth School twelve years ago. He has only missed one year since then, when both the Church and school were engaged in building programmes. Now the school has 10 rooms and 11 classes, and he makes the rounds of all classrooms between 9 a.m. and 3 p.m. each Thursday. Then on Friday morning he teaches eight grades in three classrooms at Brick Street School, near London, and another one-room eight-grade Lambeth rural school.



Hands go up all over the classroom as Mr. Duffield questions Grade II pupils on missionary picture.

Observer photos

King Pharaoh and his household wait to receive Joseph and his brothers in Grades II and III dramatization.

Although the Ontario Department of Education has issued religious education textbooks for use by teachers, Mr. Duffield follows a simple four-point programme. All his lessons are centred around God, Jesus, the Bible and Man. This curriculum is used for all grades, with the lessons adapted to the various age groups.

"The purpose of the whole programme is to help the boys and girls to an appreciation of the Bible and the Church, and the place of God in their lives," he says. "To have the Bible in its proper perspective and to know the nature and place of it in everyday life is preliminary to a detailed knowledge of the Scriptures."

Six Methods Used

At least six different methods were used to put across this programme during my day in the classrooms. A Grade III class looked at a missionary picture of a native teaching his Sunday School class in the outdoors and suggested stories he might be telling. Then they were asked to list stories about Jesus or told by Jesus for the next class. Grade VII students were put through a 15-minute elimination quiz on the books of the Bible and asked to learn the names of the 21 epistles for the following week. A class of Grade IV and V students dramatized the story of the Prodigal Son. Two kindergarten classes studied a picture of Jesus blessing the children and learned why He called the children to Him after the disciples had told them to leave. Grade V and VI students were given an outline map of Palestine and marked in significant places as the lesson proceeded.

A summary of regulations governing Religious Education in public schools in the 10 Provinces will be found on page 25

Bible spelling bees are also used, and senior grades organize and conduct a worship service at least once during the school term.

Principal McKinnon said religious education is treated as a curriculum subject, with examinations being held once a year. Individual results are comparable to those obtained in other subjects.

Teachers Help Too

Being the only resident minister in the community of 1,600, Mr. Duffield has encountered few denominational problems in his school teaching. Every student participated during my day there, and all teachers remained in the classrooms and co-operated in preliminary preparation for the lesson. Efficient religious teaching is often done by the school staff between the minister's weekly visits, and Mr. Duffield says he receives excellent help and co-operation from the teachers and the trustee boards of the schools he visits.

The most difficult part of Mr. Duffield's work is in the multiple-grade schools, where he has to have lessons suited to a wide range of ages.

"Religious education has as important a place in the day school as in the Church," Mr. Duffield says. "But if a minister is going to do this kind of work he should study it from the paedagogical as well as theological viewpoint. Perhaps the best means is to have the teachers trained to do it, but until that is accomplished ministers should go in to the schools. Even if teachers are giving the lessons, the minister should go into the classrooms several times a year. This effort links the Church and school and influences community life." ●

Kindergarten youngsters divide interest between camera and missionary poster.

Observer photos

Grade VII students choose teams for elimination quiz on the Bible.

Rev. J. A. Davidson

Rev. Victor Fiddes

Mrs. Eleanor McKim

Rev. Sheridan Bole

• "Journalese Sent to Heaven"

Ad Lib

By J. A. DAVIDSON

RECENTLY while rummaging around in a little anthology called *A Pocketful of Canada* I came across these lines in a poem by Dick Diespecker:

". . . and the honest informality
That cheers the congregation at every
United Church."

I'm not quite certain of what Mr. Diespecker is trying to say—but I have my suspicions, and they worry me a little.

The "ordered liberty" which marked the worship traditions of the uniting Churches sometimes with us becomes disordered licence, and our informality is occasionally of questionable honesty. I am strongly opposed to a firmly fixed and mandatory liturgy, and I am somewhat less than enthusiastic about the liturgical improvisations that some of our congregations indulge in; nevertheless I do think that we should pay more attention to our liturgical heritage and remember that our worship tradition is one of *ordered* liberty.

The strongest argument in favour of prepared prayer is in the dreariness and flatness of much of our so-called "free prayer." (On the other hand it is only fair to say that the strongest argument in favour of free prayer is the desolating ineptness with which most read prayers are read.) Unfortunately there are still in our Church some people who cherish the delusion that read prayers are not real prayers and that only free prayers are genuine and sincere. These people need to be reminded that John Knox *read* prayers (and declared the Apostles' Creed, too) every Sunday in his church. And they need to be told that John Wesley wrote in one of his sermons, "It appears to me that forms of prayer are of excellent use, particularly in the great congregation."

Surely, with our tradition of "ordered liberty in common worship," there is a place in our churches for both kinds of public prayer. We must never give up our heritage of free prayer — but we must remember that liturgical prayer is also part of our heritage. And we need to be constantly aware of the dangers inherent in both ways of public prayer. So much of our extempore prayer is rambling and desultory, and cast in language almost completely devoid of devotion—"journalese sent heavenwards," as P. T. Forsyth once put it. And we should remember that *extempore* means not "unprepared" or "on the spur of the moment," but "relevant to the immediate situation."

Liturgical prayer also has its inherent dangers. Evelyn Underhill, whom no one can charge with anti-liturgical prejudices, declared in her great book, *Worship*, that "the besetting sin of the liturgical mind (is) mechanical repetition." Another obvious sin here is in the whining monotone and the spurious accent of gentility that are often affected by ministers as they read liturgical prayers. Ministers who make use of liturgical forms should make sure they know what they are doing, and why; and they should remember that the reading of prayers is not an exercise in aesthetic expression but an act of corporate devotion.

Isaac Watts (will anyone accuse him of not being a true Protestant?) summed up this issue when he wrote that we must avoid two extremes, "A confining ourselves entirely to precomposed forms of prayer" and "An entire dependence on sudden motions and suggestions of thought." (Nathaniel Micklem claims that Watts' *Guide to Prayer* is "for ministers still the best book on the subject." It should be prescribed reading in our theological colleges.)

Flexibility is one of the characteristics of our "ordered liberty in common worship," and surely both free prayer and liturgical prayer have their place in our public worship. My impression is that our Church is gradually working towards the position that is summed up in P. T. Forsyth's statement, "Public prayer . . . should be in the main liturgical, with room for free prayer."

• Tillich Says:

Tillich Says:

By VICTOR FIDDES

THE December issue of *Architectural Forum*, the professional magazine of the architects, devoted its leading article to a Round Table Report covering conversations between a small group of architects and churchmen called together by *Forum* to discuss the subject of architecture and theology. *Forum* stated that "Confusion has been so general in Protestant church architecture that it could be resolved only by a return to the most basic principles." Participants in the discussion included theologian Paul Tillich of Harvard Divinity School, and Pietro Belluschi, Dean of the School of Architecture and Planning of the Massachusetts Institute of Technology.

One could wish that every minister and layman interested in the subject might have a reprint of the report. Failing that, a couple of excerpts may indicate the level on which the discussion moved and the extent to which Protestant church planning is getting away from the sentiments which have hitherto inspired it.

Someone in the group asks, What happens in a church?

> HALVERSON: We talk a great deal about our feeling when we come into church, the kind of emotion we are supposed to have. Fundamentally we must face the fact that church building is designed not as a place where a person comes for a religious experience, although that may happen, but to house a community that is gathered together to do something. . . I think we can never forget that church buildings are designed primarily not to create a mood but to provide a setting for the church's act of worship.

In discussing arrangements for worship the chairman asks whether we may not well put the pulpit in the centre because the Protestant church is a church of the Word.

> TILLICH: Seeing and hearing are the TWO senses that are decisive. To be a church of the Word does not mean to be a church of talk. . . The Word is also present, according to the classical doctrine, in the Sacrament. . . Without pretending to be an expert I might suggest that today usually the altar is in the centre and the pulpit on one side or vice versa; perhaps a combination of the two in the centre would be the ideal solution for now. And for Protestantism I like a round church, the people seeing one another.

The group is in sympathy with contemporary trends which reduce detail to

• A Word to the Wives • Children in Church

the bare minimum and impose severe restraints upon decoration.

Tillich states: "I do not hesitate to say that I am most satisfied by church interiors —if built today—in which holy emptiness is architecturally expressed; that is of course quite different from an empty church."

A Word to the Wives

By ELEANOR McKIM

PEOPLE often say to me, by way of sympathy, I suppose, that a minister's wife has no easy life. They are so right!

On the other hand few of us realize how much better off we are than those who have gone before us. Product and symbol of the Reformation, the minister's wife stands in an honourable tradition that was not easily forged.

For centuries we have been socially acceptable and are perhaps regarded as the absolute essence of the respectable. It was not ever thus. In fact, there was a time when it was considered more seemly for clergymen to keep mistresses than to marry wives. Good Queen Bess thoroughly disapproved of the married clergy and was able to make her disapproval felt. Because she was indebted to Archbishop Parker, she was forced grudgingly to acknowledge his wife, whom the Archbishop insisted must appear with him publicly. This gave rise to one of history's famous insults. On taking leave of Mrs. Parker one time the Queen said, "Madam I will not call you, mistress I may not call you, yet I thank you." There can be no doubt that life for Mrs. Parker, bearing the brunt of public reaction to her husband's convictions as she did, must have been extremely difficult.

Mrs. Parker, however, was not as badly off as Mrs. Cranmer, wife of the Archbishop who thrust his recanting hand into the martyr's fire. She lived earlier than Mrs. Parker and public opinion was even stronger against the "priests' women." Legend has it that when Mrs. Cranmer wished to leave her home she was forced to travel in a box with ventilating holes in the top to insure her against attack. The story also has it that one time the carriers, inadvertently, I hope, set the box down with the bottom up and poor Mrs. Cranmer nearly smothered before someone rescued her.

These prominent women, however, did not suffer as much as the wives of the ordinary clergy. When Mary came to the throne she repealed the law of Henry VIII granting clergy the right to marry. The clergy were then forced either to give up their families or suffer persecution. Many recanted and their unfortunate wives and children were thrown upon a hostile world. History tells us little of these unhappy women but it is safe to say that all the martyrs of the Reformation were not men.

Just as the minister's wife was at the very heart of the Reformation, so has she been beside her husband on the mission fields, in opening up new countries and in new reforms within the church. Who can say what has been accomplished because some woman had the courage to say, "Yes, dear, I think you are perfectly right," and patiently lived out the consequences.

The period of the English country rectory reads like an idyllic time for the clergyman's wife. Here there was time and atmosphere for intellectual achievement and many of them gained literary distinction, not to mention the astonishing number of Empire leaders who emerged from clergy homes. It seems strange that the fiction writers of this period as a rule treated her unkindly, as witness Jane Austen's Mrs. Collins.

The life of Susannah Wesley was neither idyllic nor foolishly fluttering. While her fame came mostly through her sons and her influence on them, she must have been a remarkably enduring minister's wife. None of us today has to fear that our husband's congregation will burn down the manse to show disapproval of his theology. These days such things are accomplished by subtler methods.

Those dim figures who down the years have stood in the shadow of the steeple have given us a position of honour and respect. So what does it matter if we hate the lace living room curtains! We have a roof over our head, at least as long as our husbands live. After that, if we are still around, maybe E. and S. S., the M. and M., the Pension Fund or somebody will build a nice home for ministers' widows. That is more than Mrs. Cranmer had.

Caistor Corners

By SHERIDAN BOLE

(Often our most treasured memories are of simple ordinary things or places—perhaps a little friendly church set down along a country road. I know that among mine will be hours of worship in our little church at the Corners . . . and of the little children there.)

IF YOU ever come to the Corners to visit us at a church service you must come prepared to find our children with us in church. Perhaps you will hear a baby crying, for we bring our babies, too. But when a baby cries we do not look around to see whose baby it is; nor do we ask, "Why do people bring babies to church? Don't they know the place for babies is at home?" We know that "Mother" couldn't come if she didn't bring the children with her. She wants to come and she wants her children to have the enriching experience of worship. (Could you see her as she glances proudly over her little flock arranged down the pew alongside her you would understand what is in her mother's heart.)

It was last Sunday that little Sharon cried during the reading of the Lesson. And when I say "cried" I mean "CRIED." She ran the gamut of emotions from surprise, through discomfort, on to hunger, ending on a high note of exasperation. But nobody looked around to see who was crying. Of course, they knew!

How quickly the children learn to share in worship. Joan is not yet three years old. Already she has begun to sing the praises of the church. We could hear her sweet little voice the other Sunday, words unknown, tune selfmade, joining in with ours. How long since you heard that wonderful sound in church? Standing there on the seat, alongside her mother, she held the hymnbook firmly in her dimpled hands and balancing herself on her tiny feet, poured out her heart in song. I saw her mother take her hymnbook and turn it right side up!

The time comes for them to go out to the Class Room at the back of the church, and as they go down the carpeted aisle

(*Continued on page 26*)

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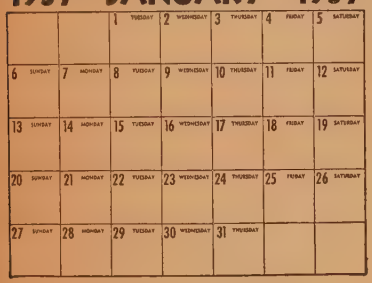

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. *On whose authority was the fourth commandment changed? Is it not a Christian duty to God to keep the day he sanctified at creation?*

A. Very early the Christian Church began to keep the day of Resurrection as the Lord's Day. At first Jewish Christians at Jerusalem kept the Sabbath as well. But more and more as they felt freed from the law, they abandoned Jewish dietetical rules and Sabbatarian regulations, and kept the first Day of the Week as a day for worship and rejoicing. Some Christians such as Seventh Day Adventists still keep the Seventh Day. They also observe other matters of the law such as not eating pork, and tithing. Many other Christians, of course, are really Sabbatarians, in everything except the day.

Q. *Are the heads of our United Church Universities ministers? Who are they and where did they serve before?*

A. Yes.

Mount Allison, Sackville, N.B., has for President The Rev. W. T. Ross Flemington, M.A., B.Paed., O.B.E., D.D., LL.D. Dr. Flemington, among other things, was the distinguished Chief Chaplain of the Canadian Army, Overseas. Victoria University's President is the Rev. A. B. B. Moore, B.A., B.D., D.D., LL.D., formerly the minister of Westminster, Saskatoon.

The Rev. W. C. Lockhart, M.A., Ph.D., D.D., is the new Principal of United College, Winnipeg. He was the minister of one of Canada's largest churches, Kingsway-Lambton, Toronto.

Q. *As a child I was a member of the Disciples Church. I cannot see any connection between complete immersion, and Christening or sprinkling which is referred to as baptism. Why use the term baptism when you really do not baptize in the United Church?*

A. Christening is the conferring of the Christian name and is not the correct name for the Sacrament of Baptism as practised in the United Church. Like many Christian churches the United Church does not hold that it is necessary for the body to be completely immersed for the baptism to be effective. At the Jordan, Jesus may or may not have been immersed . . . we do not know. It seems highly improbable that Paul baptized the jailor and his whole household by immersion . . . but again we do not know. We think we are being true to the United Church teaching in this matter when we say that it is the faith of the individual, the faith of the Church (in case of an infant the faith of the parents or sponsors, and the Church) and the Grace of God which matter. The method is less important. However, we would never make light of the conviction of those who believe that immersion is important and helpful.

Q. *What can be done when very fine, sincere, capable people go on Sessions, Boards and other offices and then stay on? We have terms for all these offices but no nominating committee would dare pass them by. Younger people soon lose interest when they find they may as well stay home as attend meetings. Older members wonder why the younger people are not showing any interest. I am one of the younger ones, a mere forty-eight. Many of us consider this a real problem.*

A. We agree that this is a problem. Some churches are introducing the custom of having all "tired" officials ineligible for re-election until they have been "off" for one year. It should be possible, however, for important work to be found for younger members in a congregation, if their elders won't vacate the elected offices. We know one large church where there is a "Junior Committee of Stewards" for younger men.

Q. *What can be done with downtown churches that are now far too large for their normal congregations?*

A. See what College Street United Church, Toronto, has done.

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THE MUSIC MAKERS

By FREDERICK J. HORWOOD

AS LONG as I can remember there have been people who think up things for others to do; for example, there are hundreds of teachers who have the longest list of questions locked in their desks, which they will release on a sunny June day and have their pupils answer them as an examination. They should know better, because they will have all the papers to mark. Some of them are very smart and ask for short answers. But if there were no exams how would teachers find how much their pupils really know? I don't want to take the joy out of your lives but when you enter high school you will be given stacks of homework, and lots of term tests on subjects you don't like. Girls are not all fond of mathematics, and many boys don't care for history. If you go to university, the professors will not spoon-feed you as your teachers do, but they will expect some long essays during the year, and many professors are hard to please. If you please enough of them for four years, you will get two magic letters to put after your name; when you get enough letters to fill a line you will be stuffed full of education and be called doctor. Then someone will think you are another kind of doctor and call you at midnight and ask you please to come and hurry up.

If you don't wish to spoil nice spring days, why not do some advance studying now. You have no idea how pleased teachers are to find that you are doing some studies which have not been assigned. Your teachers are among your best friends and perhaps they were writing exams less than ten years ago. In ten years from now, exams for you will be over. I wonder what you will be doing then. Some of you are now at that dreamy age when boys want to become air-pilots and girls are wondering whether to train as a nurse and marry a doctor or become a teacher and then be a minister's wife.

There will be music examiners in June who are sure to ask you for scales you don't play well, and they never fail to ask for the studies you have not mastered, but they never have time to hear your best piece played through, and they do not notice such things as Sunday dresses and suits. So we could make it an unhappy world by thinking of all the exams we do not like.

Everybody likes a festival, where fifty little people go to the platform in turn to sing Betty Pringle's Pig, then fifty others play the Elfin Dance. The adjudicator has to write all the nice things he can about each of them, and he must do each report in two minutes. No wonder you cannot read his writing. I like festivals, and will see some of you at one of these. I hope those who do not win medals and other prizes will be good sports, not good losers, because you have nothing to lose. You can still play as well as ever, and you haven't lost your smiles or your appetites or your friends. So be sure to do your best, and make it just a little better than you ever did before.

We welcome the following new members to the Music Makers' Circle. If you are the same age as one of these young people please write a friendly letter as a pen pal.

Heather Simmons (13), Finch, Ontario; Ria Van Arkel (10), 446 Main St., Brampton, Ont.; Owen Hankinson (8), Weymouth, N.S.; Roberta Horwood (11), Clarenville, Nfld.; Marie Knight (13), Port Albert, Ont.; Gail Pentland (12), Port Albert, Ont.; Janet (8) and Allen (12) Fletcher, Box 32, Stirling, Ont.; Jack Morrison (9), 189 Queen St. W., Brampton, Ont.; Carol Steed (11), 129 Eldomar Ave., Brampton, Ont.; Ricky McGratten (9), R. R. No. 6, Goderich, Ontario; Barbara Holtby (10), Innerkip, Ont.; Sandra Simon (8), Cookstown, Ont.; Janet Adams (10), Clarenville, Nfld.; Frank McKitrick (13), 1581 98th St., North Battleford, Sask.; John Service (9), 64 Albert St. N., Lindsay, Ontario; Marilyn Thurston (10), 52 Bond Street, Lindsay, Ont.; Jack MacPherson (10), R. R. 2, Thamesford, Ont.

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The J. F. Clarke family of Aldershot, Ontario, enter West Plains United Church for the Sunday morning service. Seven-year-old Laura and five-year-old Michael accompany their parents to church, while 18-months-old Murray is cared for in the nursery.

Hamilton Spectator Photo

Honour Thy . . . Mother! But How?

By FRANK P. FIDLER

FORTY-FIVE thousand long distance calls will go out from one Canadian City alone on Mother's Day this year. Telegraph offices, florist and candy shops, and many other gift businesses will help millions of sons and daughters across the continent to send some message of their love to "Mother."

It is nearly fifty years since Anna Jarvis began this public tribute to motherhood in Philadelphia where she arranged a community service in 1907. Her example was quickly copied elsewhere. Seven years later the President of the U.S.A. proclaimed the second Sunday in May as "Mother's Day" to give "a public expression of our love and reverence for the mothers of the country." Since then Canadians, too, have also recognized this Sunday as a "special day."

But some mothers tell us that the commercialized sentimentality embarrasses them. It is a rather hollow thrill to be publicly praised and showered with remembrances one day—knowing full well that tomorrow you will have to pick up all the usual lines of household responsibility and do the main jobs that hold a family together, without much help from other members of the family team!

So for many years the Churches have put this tribute to motherhood in a larger setting. Mother's Day Sunday is observed as a Festival of the Christian Home. There is no better way of paying genuine tribute to motherhood than to strengthen all the supports of Christian family life, and to remember that it takes partnership to make a really Christian home.

Sons and daughters far from home do well to write the letter, send the telegram, put in the 'phone call that warms mother's heart—and dad's too, for that matter. But they can honour motherhood or dishonour it by their attitude to marriage and to family life in the community where they now live. A fitting celebration of the festival of the Christian Home concerns everyone in the Church and in the community — parents and children, those looking forward to marriage, those who may never marry, and those who have reared their own families but who continue to influence the homes of the generation following after them.

This year the theme of Christian Family Week in the Churches of North America is "God in the Home — Peace in the World." It is this declaration that the spiritual qualities which make for peace in the world are the same as those which are best developed in a Christian home—where God's love is recognized, and where it is shared with one another and with the neighbours. The type of life we develop in our home relationships does affect our neighbourhood and the larger society out beyond.

Do you remember the hilarious story of the Gilbreth family told in *Cheaper by the Dozen*? In real life the mother of that family, Dr. Lillian Gilbreth, continued her husband's business following his untimely death. She became an internationally known engineer after she had raised her family of a dozen. A few years ago she addressed a meeting of the Royal Canadian Institute in Toronto on "The Value of Team-Work in Industry, Business and the Home." Her opening statement explained her inclusion of the home, along with industry and business. "One reason that the home is of importance in considering team work in industry and

(*Over*)

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business," she said, "is that we know that what happens there is the key to what happens everywhere else." Tensions in the home are carried into the shop, the factory, the place of business, and create more tensions and discord there. Happiness, trust, love and support in the family circle send a man or woman out into the market-place and office with a strength and poise that affects every other relationship and responsibility. So, peace in the world, or war in the world, are influenced and increased by what happens in our homes.

We all need to be reminded how Christian beliefs and practices in our homes do have tremendous significance in a wider society. We also need all the help our Church can give us to assist us in developing our beliefs and practices so that Christian love and insight become real factors in the life of our home. Christian Family Week creates a special opportunity to bring these things into clearer focus.

In many congregations plans will go beyond a special Sunday Service. Parents may be invited into the Sunday School sessions, where teachers will discuss with them ways of improving the co-operation of Church and home in the whole task of Christian education. Homes that do not have grace at table, or family worship, may be encouraged to begin the habit and given practical help in getting started. More and more congregations provide a literature rack with helpful pamphlets or a lending library of books for parents and for family use. These will be given speci prominence. In some cases a group suc as the Married Couples' Club, or th Family Life Superintendent, will spons and give leadership in arranging a Famil Night programme at the Church durin the week.

What about inviting even a doze parents in your Church to meet togethe this Sunday and for the next four or si weeks during the Sunday School hour They will find plenty of meat for helpfu discussion in books such as *It Takes Tim to Grow* by Marguerite Brown, or *Ho Christian Parents Face Family Problem* by John Charles Wynn. Both of these wer written especially for Christian parents t read and then discuss together. If yo can bring parents together for only on session, and want some ammunition for fruitful discussion in line with the them of Christian Family Week, have someon introduce the ideas in Marguerite Brown' chapter on "Responsibility is a By Product," or J. C. Wynn's chapter o "Learning to Cope with Family Conflicts. Or discuss the film strip on the subjec "Democracy is Homemade."

In your own family circle ask yourselves honestly, "How could we make famil worship more meaningful?", "Do ou Christian convictions work out in practic here—and in our neighbourhood relations? what more might our family do that woul express our concern for creating peace i the world?" Even the younger member of the family may make their contribution

Churches

New Church

Emmanuel Church, Windsor, Ont., Rev. George Wishart, minister. March 18, 1956, witnessed the dedication of the sanctuary of the former Ottawa United Church, recently renamed Emmanuel United Church. Three years ago the congregation began an intensive campaign for funds to erect a sanctuary to complete the building then in use. With local organization and splendid congregational support, the $175,000 structure is the product of the labours begun somewhat earlier but carried on through this period. So generous have been the donations that there remains a debt of only $30,000.

Externally the building is brick construction. The chancel type sanctuary, seating 575, combines dignity, simplicity, beauty, with ornamental cross suspended on the dossal curtain hung behind the communion table.

The final act of dedication and renaming the church was made by the President of London Conference, Rev. E. G. Turnbull, who also preached. Other ministers associated with Rev. George A. Wishart were Dr. A. E. M. Thomson, Rev. C. R. Durrant and Rev. Norman Pick.

On Sunday, April 7th, a service o dedication of memorials was held. Rev Ernest E. Long, D.D., Secretary of Gen eral Council, was the guest preacher Memorials included two beautiful staine glass windows. A new Casavant Wa Memorial Organ will be installed, a anonymous gift from a member.

Southminster Church, Ottawa, Ontario Rev. Charles D. Donald, minister, officially opened and dedicated the new and modern extension which provides a hall and accom modation for Christian Education.

Glen View Church on the Lancaste Charge, Rev. J. F. Rowley, minister, was dedicated on March 25th.

Fingal, Ont., Church at a special evening service burned the notes representing the debt incurred in 1953 when extensive repairs at a cost of 10,000 were made to the church. These included a new roof, a centre front entrance, exterior brick work a lowered ceiling. A new Minshall organ was also installed and a gas furnace. Mr Harvey Sparling, now in charge, conducted the service, assisted by the ministers o neighbouring churches and a massed choir Rev. Morley Clarke, Port Stanley preached the sermon. Rev. H. Bunt, minister in 1953, was present for the occasion

American Churchmen on Russian Visit

ARRIVED back in the United States, American churchmen who visited Russia have issued a statement. They believe the experience was profitable. A first step towards future correspondence and other exchanges, the visit was a distinct success. They visited churches, theological seminaries, academies and monasteries and held two conferences with councils of Government officials dealing with religious affairs. They found, as we did from our Russian visitors, that the most severe limitation of the church is in the area of education. There is none except in the home by parents and by priests or ministers on occasional visitations. The churches are confined within themselves. They regard their function as that of saving souls and preparing them for heaven. They show little other concern for the social or intellectual life of their people. It was the prevailing assumption that science involves the reason, religion the feelings. Educational, economic and political life is the concern of the State; worship, from birth to death the task of the Church.

This sharp division of function in a population rapidly receiving scientific education biased towards atheistic assumptions, the visitors asserted, constitutes perhaps a greater danger to the church than political control of the church itself. "In our judgment this generally prevailing concept of the mission of the church is inadequate," the American churchmen state. "There is obviously a fundamental difference between the concept of the mission of the church as we found it in the Soviet Union today and that which we hold in our churches. We hope that future conversations will bring both to them and to us a deeper understanding of the church's mission. On our side, we are already grateful for a deepened appreciation of the elements of devotion and mystery in Christianity. We hope that further contacts will lead them to increased concern for the totality of life."

Church Action on Cypus

Because "it is a direct responsibility of the Churches to work for the restoration of confidence and good faith as well as bring to bear on this scene of distress and bitterness the healing and reconciling influence of Gospel," the Commission of the Churches on International Affairs has been discussing the problem of Cyprus "with governments and Churches" involved in an effort to restore as promptly as possible "an atmosphere in which negotiations can be usefully resumed." The Commission, a body of the World Council of Churches and the International Missionary Council is ready to convene a meeting of Church leaders "if this should be desired."

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Weston's

The Making of the Sermon

By Robert J. McCracken. (Toronto: Musson Book Co., Ltd.) $2.00.

Reviewed by W. G. Onions.

This book owes its existence, says Dr McCracken, to an invitation to deliver lectures on preaching to students at various theological centres. A master of any art has the right to have his say about it, and there are many outside the ranks of theological students who will want to read what the successor to the great Fosdick has to say about the art of preaching. He himself emphasizes that *it is an art.*

Preachers probably won't find anything here they haven't already read in similar books, but they will find themselves challenged to assess their own preaching in the light of the author's analysis of the many kinds of sermons, and his forthright views on the type of preaching needed in such times as these. The disclosure of some of his own methods of sermon preparation, and the comparison with those of other masters such as Fosdick and our own Frederick W. Norwood add piquancy to the volume.

Despite its small size (less than a hundred pages) the scope of the book is wider than the title might suggest. Dr. McCracken emphasizes the close connection between the pastoral and pulpit ministry. The preacher must bring to his task a wide knowledge of people as well as of books. Wide and deep reading is stressed however. Dr. McCracken recalls a member of a pulpit committee who visited a prospect in his manse and went away appalled by the pokiness of the study and the smallness of the library — less than two hundred books, and those that were religious mostly books of sermons by other men! Of course not all members of pulpit committees are as discerning as all that!

The title should not lead any one to suppose that this is only a book for preachers. Its simple, direct style should commend it to laymen also. If the folk in our pews were to read a book like this occasionally we should have better hearers and that would make for better preaching. Moreover, a book like this ought to convince laymen that their minister should have more adequate time for sermon preparation than the demands of a busy pastorate usually allows.

The Boy Scout Story

By Will Oursler. (Toronto: Doubleday Publishers.) $4.00.

Reviewed by Helen Wilson.

A boy guided an American stranger along a dark London street on a foggy night. This courteous act furnished the beginning of a huge organization which now approaches the amazing membership of 150,000,000 American men, women, and boys.

The phenomenal growth of the Boy Scout movement is related step by step by Will Oursler. The aims, the programme, the financing is explained in detail. Each chapter is full of adventurous exploits of the boys, of unusual opportunities, and of never-to-be forgotten experiences. The story is written beautifully and most entertainingly. It is informative, yet easily read. However, it is better adapted to the adult than to the young teen-ager.

Book Reviews

Conducted by M. MACDONALD

The Chatter Box

Toronto's Chief Librarian, Dr. C. R. Sanderson, speaking before the Ontario Federation of Home and School Associations related clear thinking to good reading. While there are no rules to follow he told his audience not to neglect the novel, for writers of great novels are artists who see what most other people fail to see and bring it into the light. He urged the reading of poetry and plays, as well. Dr. Sanderson's advice to parents on reading to their children seems particularly pertinent for this issue in which we are accenting Christian Family Week. Books, he said, can be made a bridge between parents and their children, mentioning *Alice in Wonderland* as ideal for both. He also stated that when read to a child at the age he will appreciate it, the novel could create a strong bond. We still remember the summer the family read together *our* first novel, a story of the American Revolutionary War. We think it probable that delightful experience is responsible for a life-long interest in the historic novel. . . The Ryerson Press Fiction Award for 1956 has been presented to Gladys Taylor, Thetford Mines, Quebec, for a story of early days in Northern Manitoba, her native province. *Pine Roots,* a first novel, will be published in the fall.

An Adventure in Love

By W. Taliaferro Thompson. (Richmond, Virginia: John Knox Press.) $2.50.

Reviewed by Mervin A. Bury.

"Parents are teachers who have no holidays" exclaims Dr. Thompson in just one of his many practical and helpful dicta of advice and counsel outlined in this very worthwhile book.

Clearly and concisely the author sets down qualities young people should consider when contemplating marriage and the upright Christian principles which should undergird the structure of every home. What excellent suggestions are given to parents of little children! There are also chapters that deal with the School aged children, and the Adolescent period.

Just 147 pages in length, this book is a little gem of practical assistance to parents and all who are concerned about the welfare of the Christian home and the building of genuine Christian character.

How delightful it is to read this book which has undoubtedly sprung from the heart and mind of a Christian gentleman who has known and experienced the blessings he describes and which make Christian family living "An Adventure in Love."

Dr. Harold W. Vaughan, minister of Zion United Church, Brantford, Ontario, Canada, is the author of a sermon being published in the May issue of *The Upper Room Pulpit,* entitled "God Is Like That."

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Nova Scotia	Permitted	Permitted	
New Brunswick	Permitted	Permitted	Not Permitted
Quebec	Obligatory	Obligatory	Obligatory
	Instruction given by teachers		
Ontario	Obligatory	Obligatory	Obligatory
	Instruction given by teachers or clergy (Unless especially exempted by the Minister of Education)		
Manitoba	Permitted	Permitted	Permitted
	Instruction given by teachers or clergy		
Saskatchewan	Permitted	Permitted	Permitted
	Instruction given by teachers or clergy		
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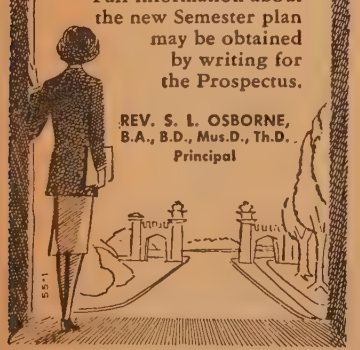

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CAISTOR CORNERS

(*Continued from page* 17)

an urgency seizes little Danny's feet—he's four years old now—and he is about to break into a run but the remembered admonition of his mother against running in church restrains him and he passes through the door properly, a smile of achievement on his face and a twinkle in his dancing eyes.

Once I heard Danny explaining to Betty that "you must NOT run in the church." "So," he went on, "this is what you do. You walk just as fast as you can, but you don't really run. Like this." And he gave a demonstration (which was as close an approach to running as I have ever seen.)

(When church is over and they go outside what a delight it is for them to chase one another, laughing and tumbling on the soft green grass. For the church and its grounds are as dear and familiar to them as their own homes. And inside a group gathers around Sharon who lies sleeping in the pew, her bonnet pulled over one eye making her look like a puckerish cherub.)

I know the best organized churches have departments where the children are instructed in worship; but at the Corners it needs must be that we have them with us in our church service. They are our church that is to be. Already they are clasping in their arms the hours of solemn worship; in their hearts they hold the prayers that one day will rise to the throne of grace; from their throats will come the songs of praise to fill the sanctuary; and in their hands one day will be the money that will spread the great Good News.

Long years ago the Psalmist said concerning God's House, "the sparrow hath found an house . . . where she may lay her young, even thine altars, O Lord of hosts"; we too at the Corners have found a place to lay our young . . . "even thine altars, O Lord of hosts." He IS our host, and young or old, we are His guests.

KITIMAT

(*Continued from page* 10)

now for the Baptists have a service, too. Plans had to be made to move chairs about to hold the service. "My Dad would say that is the Holy Spirit telling me we'd better get a church built," he said.

Great Place to Collect Stamps

We called on a Mr. and Mrs. H. A. Mahon, who live in a neat little fenced cottage near the smelter. She is a Scottish war-bride and before coming to Kitimat lived near Ottawa. She plays the piano for Mr. Connal, knows her shorter Catechism and her Bible, and can talk about election and predestination. In Scotland, she says with a smile, she belonged to the "Wee Frees." She knows Dr. John A. MacKay and Professor Murray of Princeton, and when you ask her little girl how she likes Kitimat she smiles and says, "It's sure a swell place to collect stamps." She's a Brownie in the pack up at the Townsite and like some of the other children has to be taken to some of her activities up where the new church will be built.

In fact Kitimat is called the stamp collectors' paradise. Everyone comes from somewhere else, including many countries of the world.

After leaving the Mahons we went to the office of Mr. A. C. Turney, work manager, and one of the hard-working officials of the United Church. He agreed rather reluctantly to our taxi-driver's claim that Kitimat is a good place "for the married fellows." It was a careful and deliberately planned policy to make Kitimat law-abiding from the start. One of the most important convictions of the up-to-date, modern industrial planner is to provide for the happiness and stability of the employees. But Mr. Turner thinks there is plenty of room and opportunity in Kitimat for the single person interested in the future.

"The roots are going down in our town. We look forward to everything. All we need is the right kind of people with ability and self-confidence to build a permanent community here." He went on to tell stories of families who had left, and who have come back, and of young fellows who had come as labourers now starting into business for themselves.

Wants Everyone Working

Mr. Turney is from Belleville. "I've always been interested in church, but never went as much as I should," he says disarmingly. His experience with labour and personnel makes him sensitive to the democratic needs of a United Church congregation.

"We've got to spread the responsibility around the church," he says. "We've got to break away from the hard core you often find in churches, and get everyone working. It's a mistake to assign all leadership to fellows with the bigger jobs and higher pay. We have to have everyone regardless of their jobs, doing their bit. We see in the company how you can give an inexperienced or a low-paid worker responsibility and he will rise to it. The same with the church."

It is possible that the Church is one of the most difficult organizations to fit into the Kitimat plans. They want to leave the churches free. The company would be glad to contribute funds, but to which denomination? So they co-operate with all. Carefully chosen sites are available at cost. But a site is in Kitimat, where the land is cleared at great expense. When a church goes ahead, the company makes a contribution to the price of the site.

The United Church, and the Methodists before, worked for 80 years in Kitimat. In the past two years six other denominations have rushed in. Alcan has to be fair to them all, but whatever is said to the contrary the Churches of Canada are not

o-operating and planning wisely on the rontiers. An editorial in the Kitimat paper, entitled "Where Are the Churches?" xpressed impatience that too big ideas for he future were not producing enough ction for the present.

And even if the older ones did get ogether, the Jehovah's Witnesses, the Baptists from Texas, the Lutherans from Missouri, the Pentecostals from everywhere feel called to move into the frontier towns and establish their missions.

Conservative Attitude

Despite the vigour, the fine spirit, and the vision of the people of Kitimat, we were troubled a little by the conservative attitude to the church. Great engineers, who wouldn't think of planning a dam without the most expert advice, will shrug off the suggestion of seeking assistance from professional fund-raisers. It worried us, too, to think that they considered building a church without an architect. That plan has been abandoned, and the new United Church will be professionally designed. . . thanks to Alcan.

But the first Kitimat United Church will not be a big church. One of their men said, "We hope to have at least six United Churches here within ten or fifteen years. And we don't want great big ones, but community churches. For the whole city is being laid out in communities, each with its services, shops, cinema, and schools. There will be a downtown, too, to provide the services not needed for each small community."

When you leave a place like Kitimat your strongest wish is to get back in two or three years to see how many of the dreams have come true. ●

Our Dollars In India

"We express our sincere gratitude for the very generous donation to our Committee for Flood Relief work" writes Donald E. Rugh, Director, Committee on Relief and Gift Supplies, National Christian Council of India, to Dr. Harold Young, Chairman, Overseas Relief Committee.

$3,000 each was given to Baring Christian College, Batala, Punjab, a United Christian institution which suffered unusual damage during floods; for relief work in flood and cyclone hit areas in the Mathusai Diocese, South India; assistance to two Relief Work Camps in which volunteers carried out work projects in the rehabilitation of a community. So enthusiastic were the volunteers, they returned to their own homes firmly determined to start a model village there.

Another programme for which our funds were used was for post-emergency relief in the fighting of T.B. in affected areas. "It is reported that the incidence of tuberculosis increases at an alarming rate after emergencies," writes Mr. Rugh. "You will, therefore, see what a Godsend your donations have been."

New Parsonage

Trinity Church, Windsor, N.S., has a new parsonage which has made a name for itself in the Maritimes, being considered a model of its kind. Standing next to the church it was begun in October, 1955, and the minister, Rev. F. E. MacPherson, and his family recently moved in. The house of one and a half storeys is modernly equipped to serve the purpose of a home for the minister, containing a study easily accessible and yet quiet, and facilities for efficient entertaining. It is heated by oil with hot water and baseboard radiation. Its value is in the neighbourhood of $20,000.

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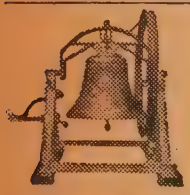

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American Visitor at W. A.

Rev. Mrs. James D. Wycker, Past President United Church Women of the U.S.A., is to be the special speaker at the Annual Meeting of the Dominion Council of the Woman's Association. She will address a public Service of Witness in Bloor St. Church, Toronto, May 14th, at 8 p.m. Mrs. Wycker will also address the Annual Meeting the following day.

Montreal and Ottawa Conference Woman's Association was formed early this year with Mrs. S. L. Harman, of Montreal, President.

Miss Beatrice Wilson, Executive Secretary, made a short visit to the Maritimes when she spoke at Rallies, meetings and consultations of key officers. She shared Sunday worship with Debert and Salisbury charges, saw the new Pine Hill, met staff and students of the Atlantic Christian Training Centre, and students at Mt. Allison. Miss Wilson was present at the 5th Annual Meeting of Halifax Presbytery Woman's Association.

Calls

Rev. J. C. Kellog, Cookstown, Ontario, to Cooke's Church, Kingston, Ont.

Rev. W. M. B. Metcalfe, Elmira, Ont., to St. Cuthbert's, Toronto, Ont.

Rev. R. W. Mumford, Lorneville, N.B., (assistant) to St. Andrew's, Westmount, P.Q.

Rev. K. J. W. Murray, Pelly, Sask., to Hemingford, P.Q.

Rev. Robert Shorten, Seven Isles, P.Q., to Rexdale, Ont.

Rev. Lewis Snow, Catalina, Nfld., to Port Lambton, Ont.

Rev. Lors Carlson, Olivet Church, Hamilton, Ont., to George St., Peterborough, Ont.

Rev. Arnold Mathews, George St., Peterborough, Ont., to St. Stephens-Broadway, Winnipeg, Man.

Rev. Keith McMillan, Division Street, Owen Sound, Ont., to Trinity, Burlington, Ont.

Rev. J. L. Carder, All Peoples', Sudbury, Ont., to Glenmount, Toronto, Ont.

Bulletin Board

The Second Summer Drama Workshop will be held at Albert College, Belleville, Ontario, June 29th - July 7th, under the auspices of the Christian Drama Council of Canada, Miss Isabel Squires, Director.

A similar Drama Workshop is planned for the Maritimes this summer, to be held at King's College, Halifax, July 24th - 29th.

For full details of both these Workshops, write Christian Drama Workshop, 801 Yonge Street, Toronto, Ontario.

John St. Church, Sault Ste. Marie, Ont., Rev. James H. A. Warr, minister, is on the air, broadcasting once a month over CKCY, and every evening prior to the news, the minister sends out "Your Night Letter," a brief five-minute narration. Both Easter services were also broadcast. These programmes are sponsored by the Church.

Mr. George Macartney, an elder of the same church for sixty years, was honoured at a gathering following a recent Sunday evening service in the Hawthorne United Church on the E. Gloucester - Hawthorne Charge, Rev. J. Lynne, minister. He was presented with a hymn book, and Mrs. Macartney received a bouquet of red roses from her granddaughter, Maureen. Mr. Macartney was eighteen years of age when he became a member of the Official Board of the Methodist Church and he has continued ever since. "While many things change in a church," he says, "the people in it remain the same."

First Church, Jamestown, Ont. (Wawa), Rev. A. W. Meacham, minister, was recently dedicated. It was built almost entirely by volunteer labour, estimated as worth $25,000. Local contributions equalled $20,000, and in addition there was a Home Missions grant and a loan.

The M & M Fund

THE prompt and larger remittances of Missionary and Maintenance givings are helping to finance the Church's wide programme of service on a "pay-as-you-go" basis. Our thanks to contributors and to treasurers!

The Lenten appeal for the support of the Church's "Good Samaritan" services has met with a warm response. Treasurers are requested to mark and forward these funds with their regular remittances.

A comparative statement of Missionary and Maintenance givings by Conferences at April 13th is as follows:

	To April 13, 1955	To April 13, 1956
Newfoundland	$ 3,815.08	$ 3,614.26
Maritime	46,469.51	64,426.80
Montreal and Ottawa	69,803.04	90,296.35
Bay of Quinte	42,852.63	61,387.99
Toronto	136,909.68	187,303.49
Hamilton	96,950.55	126,404.51
London	60,286.38	84,488.28
Manitoba	40,083.19	46,690.83
Saskatchewan	26,052.27	32,913.47
Alberta	36,322.73	47,574.27
British Columbia	44,038.73	51,097.50
Donations	4,380.34	5,097.00
	$607,964.13	$801,294.75

V. T. MOONEY, *Treasurer.*

Ministers' Addresses

Rev. Lloyd N. Freel, Elliot Lake, Ontario.
Rev. A. K. McMinn, R. R. 1, Sidney, B.C.

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Osoyoos Church, Oliver, B.C., Charge
Central Church, Edmonton
Belmont, Ont.
Waubaushene Church, Coldwater, Ont., Charge
Collins Bay Church, Cataraqui, Ont., Charge
Freelton, Ont.
Central Church, Yarmouth, N.S.
Kingston, N.S.
Wilmot Church, Kingston, N.S., Charge
Old Barns Church, Clifton, N.S., Charge
Bloomfield Church, Centreville, N.B., Charge
Horseshoe Bay, B.C.
First Church, Truro, N.S.
Emmanuel Church, East Angus-Bishopton Charge, Que.
Bishopton Church, East Angus-Bishopton Charge, Que.
St. Andrew's Church, Rossland, B.C.
Islington Church, Islington, Ontario
St. Paul's-Eastern Church, Ottawa, Ont.
Lambeth, Ont.
Plattsville, Ont.
Elverston Park Church, Elverside, Ont., Charge
Lochlin Church, Haliburton, Ont., Charge
Holland Landing Church, Bradford, Ont., Charge

Death Notices

REV. ARTHUR SINCLAIR died in Windsor, Ont., Feb. 11, 1956. Born and educated at Sarnia and Victoria University, Toronto, he was ordained in 1913 and married in that year to Elva Jermyn of Toronto. They served the central portion of his forty-year ministry in four charges of Huron Presbytery, of which he was Chairman for a term. His life work was completed by the erection of a new church at Walker Road, Windsor, from which he resigned in 1955. He is survived by his wife, one son, one daughter and grandson, one sister, three brothers.

REV. C. R. CORCORAN died in Edmonton, Feb. 6, 1956. Son of a Methodist minister, he was born in Markdale, Ont., attended Victoria College and in 1911, hearing Dr. T. C. Buchanan's appeal, he went to Alberta, beginning at Coalhurst and Barons. In 1912 he married Miss Katherine McInnes and together they served many charges from Iron Springs in the south to Sexsmith in the Peace River. His last appointment was at Nordegg, where he retired because of failing eyesight, making his home in Edmonton. He is survived by his wife and two daughters, Misses Helen and Lorna, Edmonton; a sister and brother.

REV. J. E. KIRK died in Edmonton, December 30, 1955. Born in Dunnville, Ontario, he went to Alberta in 1914, worked two years on a mission field, entering university in 1916. With time out for war service he returned and graduated in 1921, being ordained the same year. In 1923 he married Miss Clara Lougheed. They served in various charges, devoting much time to young people's work. Retiring a year ago to Edmonton he took over responsibility for the new cause in the Dovercourt-Sherbrook area. He is survived by his wife, one daughter Aris; two sons, Stanley and Donald, all of Edmonton.

JAMES MacMURPHY WATERS, M.D., passed away at the West Lincoln Memorial Hospital, Grimsby, Ont., Feb. 27, 1956, following a week's illness. Dr. Waters was a medical missionary in Central India for twenty years. Invalided home, he joined the staff of the Toronto Bible College, where he served for twenty-five years as Registrar, medical advisor and lecturer on missions. After retirement he resided five years in Victoria, returning in 1955 to live in Albright Gardens, Beamsville, in one of the new United Church residences for retired missionaries and ministers. He is survived by his wife and only son, Rev. Moir A. J. Waters, Port Nelson, Ont., and grandchildren Jim and Heather.

REV. GEORGE WILFRID OLIVER died at his home in Byron, Ontario, Dec. 6, 1955, aged 70. Educated at Chatham, the University of Toronto and St. Andrew's College, Saskatoon, he graduated in 1910. A brother of the late Very Rev. E. H. Oliver, D.D., fourth Moderator of The United Church of Canada, he began his ministry at Elrose, Sask. He served the Presbyterian charges of Oliver and Melbourne in Ontario, and following Union: Ivan, Blythe, Oil Springs, Arva and Belmont. He retired in 1949. Mr. Oliver is survived by his wife, Caroline; two sons, George, Detroit, and Rev. R. G. Oliver, Clarkson; three daughters, Mrs. W. C. Reid, London, Mrs. H. E. Neal, Montreal, and Mrs. J. E. Wright, Thamesford.

MRS. B. V. MacLEAN, wife of Rev. B. V. MacLean, for the past twenty years Ottawa Secretary of the British and Foreign Bible Society, died in Ottawa after a lengthy illness. Daughter of Dr. and Mrs. Campbell, Alberton, P.E.I., Mrs. MacLean served with her husband the charges of Time Valley, P.E.I., Glen Sandfield, Community Church, Montreal E., and Lanark.

MRS. HILDA MARGARET CHUBB, wife of Mr. Earl J. Chubb, mother of Rev. Roy C. of Blairmore, Alta., and Rev. Frank of Lethbridge, Alta., and Walter and Norman of Bon Accord, Alta., died in Edmonton recently. Daughter of the late Rev. John and Mrs. von Gruenigen, she married in 1914 and went to live in Bon Accord, where she was active in church and community.

REV. ROBERT CHARLTON, for twenty-two years minister of Trinity Church, Shawinigan Falls, Que., and recently at Lake Megantic, Que., died at Shawinigan Falls on March 28th after a brief illness. Born in England, he had served the Church in Canada for a number of years in Saskatchewan before going to Quebec. At the funeral service Rev. C. H. Dickinson, D.D., the Book Steward, a personal friend for many years, paid tribute to his life and ministry. He is survived by two sons in Montreal and Shawinigan Falls, and by two sisters living in England.

A short time ago the congregation of Trinity Church, Shawinigan Falls, dedicated a stained glass window to Rev. Robert Charlton and Mrs. Charlton commemorating their long and devoted ministry from 1929 to 1951.

REV. WILLIAM HOWEY died at his home in Owen Sound, Ontario, March 15, 1956. He was graduated from Victoria College in Theology in 1915, then went overseas in the Signal Corps. His pastoral charges were: Eugenia, Matheson, Warren, Ardtrea, Webbwood, Richard's Landing, First, Owen Sound, St. Vincent, and Penetang. He published three books of poetry, and was a crusader for temperance and social justice. He is survived by his wife, three sisters, two brothers, and one step-sister and brother.

MRS. J. A. PETRIE (Murray Nairne), wife of Rev. J. A. Petrie, Kelowna, B.C., died in hospital in Vancouver, Feb. 21st. She is survived by her husband and a daughter, Mrs. P. W. Pinn, Port Arthur; two grandchildren, a sister and brother.

MRS. G. E. SMITH, widow of Rev. G. E. Smith, died at Beamsville, Ont., March 17, 1956, aged 76 years. Mrs. Smith was a member of the W.A. and a life member of the W.M.S. and Bible Society. She is survived by one son, Charles of Fairfield, Conn., and three daughters, Mrs. R. Tierney (Alice), Mrs. C. Davis (Verna), both of Beamsville, and Mrs. G. Fletcher (Mary) of Ottawa, and ten grandchildren.

REV. GEORGE A. WOODSIDE, D.D., Minister Emeritus of St. Stephen's - Broadway Church, Winnipeg, Man., died recently at the age of 84. Following three Ontario charges he went to Winnipeg in 1924 to follow Rev. Charles W. Gordon (Ralph Connor) at St. Stephen's Presbyterian Church. He retired in 1937 after fifty-two years in the ministry. He and Mrs. Woodside marked their Golden Wedding in 1949. Well-known and loved in that area, his influence extended far. Dr. Woodside is survived by his wife, and four children: Moffatt Woodside, Dean of Arts, Victoria University, Toronto; Mrs. W. E. Macnamara, Toronto; Mrs. Lawrence R. Cooke, Winnipeg; and Mrs. Frank Udell, Toronto.

REV. DAVID CARSWELL died at Toronto, March 4, 1956. Born in Paris, Ontario, he was ordained into the ministry of the Presbyterian Church in Canada in 1894 and served pastorates of Carberry, Man., and Duff's McKillop and Winthrop, Ont. Following the death of Mrs. Carswell in 1919 he moved from Seaforth to Toronto, where he became associated with College St. Church. He is survived by his daughters, Mrs. W. J. Moon (Jean) and Mrs. M. L. Schultz (Helen), and grandsons, Bill Moon and John Schultz.

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Publishing House Notes

The Ryerson Fiction Award

The Ryerson Fiction Award for 1956 has been recently announced. It is the major Canadian literary award offered annually by our Publishing House for the past fifteen years.

This year the Award has been given to Mrs. Gladys Taylor of Thetford Mines, Quebec, for her first novel entitled *Pine Roots*. The story is set in the Swan River area of Northern Manitoba where Mrs. Taylor grew up and taught school, and is written about real places and events which the author knew. It will be of interest to OBSERVER readers that Mrs. Taylor is an active Church worker as well as a skilled writer. We are delighted to honour a new author with this distinguished award. The book will be published in the autumn.

The Book Steward.

Birth

HART — To The Rev. T. V. Hart and Mrs. Hart, twin girls, Evelyn Anne and Eleanor Jane, born Wednesday, April 4th, at Toronto, Ont.

PERSONAL SERVICE DEPARTMENT

(*See also page* 31)

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ASSISTANT minister required for St. Cla Avenue United Church, Toronto. Apply W. I Agar, Secretary Pulpit Supply Committee, 729 S Clair Ave. West.

ASSISTANT minister wanted for First - S Andrew's United Church, London, Ont. Majo responsibility to be in Christian Education. Writ Rev. Angus J. MacQueen, 356 Queen's Avenue London, Ontario.

FIRST United Church, Galt, is seeking a Assistant Minister to have full responsibilit for the Christian Education Programme of th Church. Duties to commence July 1st. Write Dr T. T. Faichney, 410 Grandview Road, Preston, Ont

PASTORAL Assistant for July 1st or thereabout for Mount Royal United Church, Montreal Should be minister just retired or retiring with som town or city experience. Share preaching occasion ally. Write minister-elect, Rev. Arthur Organ, 110 Prospect St. S., Hamilton, Ont.

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DEAN of Girls and Supervisor of Residence required by Mount Royal College, Calgary. Person with High School Teaching Certificate preferred. Duties to commence September 1st, 1956. Please apply in writing to The Registrar, Mount Royal College, Calgary, Alta.

Pulpit Vacancies

(*See also page* 32)

Cedar Springs charge, Kent Presbytery, pulpit vacant June 30, 1956, three-point charge. Interested ministers please communicate with Pastoral Relations Committee chairman, John W. Maine, R. R. 1, Blenheim, Ont.

Carman United Church pulpit vacant June 30, 1956. Minister required by July 1, 1956. Communicate with Fraser C. Whiteside, Carman, Man.

The Port Hood-Mabou Pastoral Charge, having three preaching appointments, will be vacant June 30th, 1956. Interested ministers please write F. W. Hunt, Mabou, N. S.

Troy United Church requires minister for three-point charge. Interested ministers please write Orville G. Reese, 35 Evelyn St., Brantford, Ont.

Retired minister required by Bethel United Church, Grand'Mere, Que. One point charge. Formerly served by student. Interested ministers write to L. S. Jomini, 291 Plateau Ave., c/o Box 482, Grand'Mere, Que.

Grand Coulee Charge, Regina Presbytery, will be vacant June 30th, 1956. Interested ministers please write to Mrs. Morgan Jones, Secretary, Rowath, Sask.

The newly-formed Pastoral Charge of Crystal Beach-Snyder, Niagara Presbytery (effective July 1st) is seeking the services of a minister required by that date. Applications should be sent to Mr. Charles Ort, Secretary of the Pastoral Relations Committee, R. R. 1, Chippawa, Ontario.

Suburban, three-point Pastoral Charge, North Bay Presbytery, requires the services of an unmarried minister, July 1st, 1956. Interested ministers please communicate with Mrs. A. J. Norman, R. R. 1, North Bay, Ont.

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CHOIR LEADER or Organist-leader for Third Avenue United Church, Saskatoon. Duties to commence in fall or sooner. Three-manual Casavant. Choir of 40 to 45. Two Sunday services and one mid-week practice. Opportunities available for voice and instrumental instruction. Applicants state qualifications, experience and salary expected, to Music Committee, Third Avenue United Church, Saskatoon.

ORGANIST and Choir Leader required for St. Paul's - Trinity United Church, Nelson, B.C., beginning September 1st, 1956. Two-manual Casavant Organ. Opportunities for teachers in city. Apply, stating qualifications, experience and salary expected, to R. S. Nelson, 424 Latimer Street, Nelson, B.C.

CHOIR LEADER for Grace United Church, Brampton, Ontario. Choir of 40 to 45. Duties to commence Sept. 1, 1956. Apply, stating qualifications, experience, and salary expected, to C. R. Ferguson, 64 Elizabeth St. S., Brampton, Ont.

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ORGANIST-CHOIRMASTER required for Knox United Church, Saskatoon, Sask. Three-manual Casavant Organ; excellent opportunity for other musical activities. Reply with particulars, stating salary desired and when available, to H. E. Carrier, Chairman Music Committee, 624 Ninth Ave., Saskatoon, Sask.

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> *or, "All the rest and residue of my estate, I give to The United Church of Canada."*

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Pulpit Vacancies

No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Cookstown United Church, Simcoe Presbytery, vacant June 30th, 1956. Interested ministers write Hubert Lemon, Cookstown, Ont.

Dunbarton-Fairport, two-point charge, in Toronto East Presbytery, will become vacant June 30th, 1956, due to the retirement of the minister. Interested ministers please write to the Secretary of the Pastoral Relations Committee, Miss Helen Bradd, Dunbarton, Ont.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

Newington, Ont., two-point charge, Glengarry Presbytery, vacant. Interested ministers please contact Mr. Edwin Waldroff, Newington, Ont.

Golden Field Pastoral Charge, Kamloops-Okanagan Presbytery, vacant June 30th. Interested ministers please communicate with Mr. D. A. Gilmour, Recording Steward, Golden, B.C.

Division Street United Church, Owen Sound, Ont., will be vacant July 1st, 1956. Applications will be received by the Pastoral Relations Committee. Interested ministers please write to Mr. James A. Milne, 459 - 2nd Avenue West, Owen Sound.

Petitcodiac Pastoral Charge in Moncton Presbytery will be vacant June 30th, 1956. Interested ministers write H. A. Church, Petitcodiac, N.B.

St. Paul's Pastoral Charge, Kent Presbytery, Ont., vacant June 1956. Interested ministers apply to O. R. Whittington, R. R. 3, Chatham, Ont.

Ivan United Church, a three point charge, Middlesex Presbytery, due to illness of present minister, requires the services of a minister commencing July 1st. Write to William Tunks, Komoka, Ont.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

The Gore Bay, three point charge on Manitoulin Island, will be vacant July 1st. Interested ministers write to R. R. Strain, Gore Bay, Ont.

The pulpit of Trinity United Church, Huntsville, Ont., will be vacant June 30th due to retirement of minister. Interested ministers please write G. F. Hutcheson, Secretary Pastoral Relations Committee, Huntsville, Ontario.

Lyleton Pastoral Charge, Lyleton, Manitoba, will be vacant July 1st. Ministers interested please write L. N. Murray, Lyleton, Man.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

The one-point Charge of Wheatley, Ontario (Presbytery of Kent), will become vacant on June 30th next owing to the retirement of the present minister. Interested ministers should write to H. E. Richardson, Box 90, Wheatley, Ont.

Eden, Birnie, Riding Mountain, three-point Pastoral Charge, will be vacant July 1st, 1956. Ministers interested please write to James Thomson, Birnie, Man.

Westminster West Charge in Middlesex Presbytery requires a minister July 1st, 1956. Interested ministers please write Mr. Leo Baker, R. R. No. 10, London, Ontario.

Macklin United Church, three-point charge, will be vacant June 30th, 1956. Interested ministers please write H. O. Johnston, Box 123, Macklin, Sask.

The Emerson Pastoral Charge of Emerson, Manitoba, in the Winnipeg Presbytery, having a four-point charge with three preaching appointments, will be vacant at the end of June, 1956. Interested ministers please write Mr. T. C. Scobie, Box 67, Emerson, Manitoba.

Matheson Pastoral Charge (Cochrane Presbytery) requires the services of a minister, effective July 1st. Interested ministers please contact Mr. S. A. Bothwell, Box 19, Matheson, Ontario.

Sault Suburban Pastoral Charge, Algoma Presbytery, three-point charge, now vacant. Interested ministers write Mrs. W. E. Palmer, 123 East St., Sault Ste. Marie, Ontario.

Iron Springs, three-point charge, in South Alberta Presbytery, vacant July 1st. Interested ministers please communicate with Mr. J. Lowery, Secretary, Pulpit Committee, Picture Butte, Alta.

Romney - Glenwood four-point Pastoral Charge, Kent Presbytery, vacant July 1st. Interested ministers please write Harvey Wharram, R. R. 1, Wheatley, Ontario.

Camborne Charge, Cobourg Presbytery, requires a minister, duties to commence July 1st, 1956. Interested ministers please contact Warren F. Buttars, R. R. 2, Bewdley, Ontario.

Current River United Church, Port Arthur, Ont., in the Superior Presbytery, is vacant. Interested ministers write Mrs. Ruth H. Johnson, Secretary, 387 Hodder Avenue, Port Arthur, Ont.